DOCUMENT RESUME

ED 141 242 SO 010 121

AUTHOR Braisted, Paul J.
TITLE Toward a New Humanism: Some Value Perspectives in Emerging Cultural Relations.
INSTITUTION Hazen Foundation, New Haven, Conn.
PUB DATE [76]
NOTE 77p.
AVAILABLE FROM The Hazen Foundation, 400 Prospect Street, New Haven, Connecticut 06511

EDRS PRICE MF-$0.83 HC-$4.67 Plus Postage.
DESCRIPTORS *Cultural Awareness; Cultural Differences; *Futures (of Society); *Global Approach; Human Development; Human Dignity; *Humanism; Humanistic Education; International Relations; Moral Values; Objectives; Quality of Life; Social Change; Social Welfare; Theories; *Values
IDENTIFIERS Africa; Asia (Southeast); India; Japan; Middle East

ABSTRACT

Presenting a statement of faith in the future of intercultural understanding, the essay suggests a humanistic framework of dignity and well-being for people which would be based upon acceptance of value conflict, genuine respect for others, and mutuality in relationships. The outgrowth of a program of international inquiries by scholars over a period of several years, the monograph documents value dimensions of cultural relations in Japan, India, Southeast Asia, Africa, the Middle East, and The United States. The essay is presented in six chapters. A new humanistic viewpoint which recognizes values as a basic cultural theme is described in chapter I. Chapter II focuses on prominent features of modern society which provide opportunities for restructuring human relationships through value conflicts. Chapter III describes a meaningful life today as one which attempts to restructure human institutions by mutual human, social, and economic endeavors. A humane outlook is identified as the source of meaningful living in chapter IV, followed by identification of promising recent humanistic innovations and suggestions for improving international humanistic relationships, including professional exchanges, improved humanities education, international philanthropy, technological advancement in developing nations, and community development by transnational corporations. A brief reading list concludes the document. (Author/DB)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED141242

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Toward
A New Humanism

Some Value Perspectives in Emerging

Cultural Relations

PAUL J. BRAISTED

SP 010 121

Additional copies may be obtained from The Hazen Foundation,
400 Prospect Street, New Haven, Connecticut 06511, U.S.A.

Preface

What are the prospects for the kind of global understanding and cooperation that will insure to all men within the framework of their own value systems a life of dignity and well-being? In one form or another this is the overriding issue facing all thoughtful men, all governments, all private organizations.

In an effort to make a modest contribution to the problem, The Hazen Foundation appropriated funds in 1970 for a study of "Cultural Relations for the Future." In seeking the appropriate person to direct the study, it turned to Paul J. Braisted, its retiring president. Having lived in India and visited other countries of Asia repeatedly, he is sensitive to cultures other than our own. His concern for moral and religious values illuminated for thirty years the activities of the Foundation.

Six groups of scholars were established in various parts of the world. While financed by the Foundation grant, they functioned autonomously, never meeting as a whole. Over the two years of the study one or two from each group met together on three separate occasions; but the one man who met with every group and who was privy to their attitudes and arguments was Paul Braisted. This gave him a special perspective, and accordingly the trustees encouraged him to write his own testament.

The present essay is the result. It is a statement of faith in the possibility of genuine intercultural understanding and therefore of an emerging international community composed of diverse cultural patterns and outlooks. It presents the ideal without apology, but with full recognition of practical realities. Eloquently and with passion it states the case for a new humanism which allows a tolerable life for all men.

John W. Nason, Chairman
The Hazen Foundation

Contents

PREFACE, John W. Nason 3

FOREWORD 7

I VIEWPOINT 9
On improving cultural relations 9
On values 10
On the scope of cultural relations 12

II THE PRESENT TURBULENT, UNCERTAIN PASSAGE 16
The unchanging need for change 16
Instability and uncertainty 18
1. The emerging international community 19
2. The United Nations 19
3. Nationalism 20
4. The role of governments in cultural exchange 20
5. Evolving aid and development programs 22
Interdependence opens opportunities 24
1. The quality of the biosphere 24
2. A sense of relatedness 25
3. Transnational business firms 26
4. The scope of responsibility 27
5. The plight of affluence 29
6. New questions and opportunities 29

III WHAT IS A MEANINGFUL LIFE TODAY? 33
The "quality of life" 33
Rethinking the goals of social planning 36
Three crucial guidelines 39
1. The search for justice in human rights 39
2. Justice in the production and distribution of goods 39
3. Economic justice and the continuing need for "aid" 41

IV THE SOURCE OF MEANINGFUL LIVING — A HUMANE OUTLOOK 43
Towards a more humane outlook 43
A humane view of the nature of man 45
On the nurture of the humane outlook 49

V TRAILBLAZING: 1. ATTITUDES AND USEFUL TRAILS 52
Attitudes of the cultural pioneer today 52
Some promising trails 57

VI TRAILBLAZING: 2. SOME FRONTIERS OF CULTURAL RELATIONS 65

AFTERTHOUGHTS 75
The endless human quest 75
Suffering, tragedy and serenity 76

A BRIEF READING LIST 78

Foreword

This essay is an outgrowth of a program of intercultural and international inquiries extending over a period of several years, focussed in coordinated study groups in Japan, India, Southeast Asia, Africa, the Middle East and the United States. The participants were keenly aware of emerging new relationships and of intense value conflicts and sought ways to improve cultural relations among all peoples. Their thought is reported in a pamphlet entitled *Reconstituting the Human Community*. That title, which may at first glance appear presumptuous, was a natural outgrowth of the thoughts and convictions of the participants. They wished to emphasize the necessity for a radical new creation, not some rebuilding of past cultural expressions.

One phase of the inquiries is the focus of this essay — the persistent reference to value dimensions of cultural relations. This was especially urgent in all thought about improvement of cultural exchanges, of mutual aid in development and the shaping of new or emergent relationships among peoples and nations. Thus, this brief statement has a limited focus and relates to the earlier report. In that report may be found a discussion of the present context of cultural relations, the promise and difficulties of a new cultural role for the peoples of Asian and African countries, suggestions for enhancing local capabilities of new nations, some comment on the cultural search for meaning and also upon the over-all theme of the report.

In another sense, this piece is a small contribution to the continuing inquiries. These have been stimulated in part by publication of *Reconstituting the Human Community* in Japanese, Arabic, Chinese, Indonesian and Thai, as well as English, by a program of continuing formal meetings in Asia among, and on the initiative of, Southeast Asian and Japanese participants in the earlier inquiries, in study and publication plans, as well as the writings of several individuals. Two essays are illustrative of the latter: "Cultural Diplomacy" and "Values in International Politics" co-authored by Soedjatmoko and Kenneth W. Thompson.

To speak seriously of values — of positive goals, of choice of priorities and of a humane outlook—is to reveal some deep inner commitment. Whether this be direct or implicit matters not. It will inevitably bear the imprint of an individual's limited, but real, experience. This rather obvious fact is mentioned here in passing lest it be disparaged

by a still fashionable but false objectivity. If there is any usefulness in this sort of writing, it lies in the hope that somewhere a bell will ring for someone in the midst of a struggle and conflict of values, or when a hard decision has been made on priorities. Beyond that one cannot go and should not try.

I am grateful to colleagues and friends of several countries for criticism of the manuscript and suggestions for revision of it. These were an invaluable help and the results will be recognized by them. The Rockefeller Foundation invitation to a residency at the Bellagio Conference and Study Center provided an opportunity for reflection and writing which is much appreciated. I am also grateful for thoughtful and cheerful help in preparing the manuscript and retyping it again and again.

I am also grateful to the following for permission to quote from their publications: Atheneum Publishers, from *The Firmament of Time* by Loren Eiseley; Charles Scribner's Sons, from *The Unfinished Experiment* by S. E. Luria; The Estate of Albert Einstein and Crown Publishers from *Ideas and Opinions* by Albert Einstein; Harcourt Brace Jovanovich, Inc., from *Traditional Values in American Life* by Ralph Gabriel; and Harper and Row, from *The Coming World Civilization* by William Ernest Hocking.

North Haven, Connecticut, U.S.A. Paul J. Braisted

March 1975

I. Viewpoint

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

From the Constitution of UNESCO

We prepare for war like precocious giants and for peace like retarded pygmies.

From Lester Pearson's Nobel Prize Speech

On improving cultural relations

In the Minds of Men! These profound and memorable words, now grown so familiar as to have lost much of their force, were born in the dawning hope of the immediate postwar days. They hold a great fundamental truth and a meaning, the significance of which grows with every passing decade. They embody man's perennial hope rising phoenix-like from the ruins of his cruelty, slaughter and despair. They point to the source of all our troubles as well as to all our past and potential achievement. Their author and those who adopted them and those who still cherish them understood well that it is man who feels, perceives, thinks and wills, and reasons, who is the source of all the treasured values of each and every civilization. Prior to any and every means and instrument for social improvement is the living spring that is their source and the sole guarantee of their significance and worth.

Today there are signs of a nascent new humanism. The term "values" is being more widely recognized as a "basic cultural theme" in both intercultural and international discourse. There is acute

awareness of conflicting values resulting in part from wider cultural contacts and communication and in part from the dichotomies that arise in the planning of social and national development. A growing concern with the "quality of life" pervades discussion of problems of the biosphere, of economic and social planning, of hunger and of the use of natural resources. There is less inclination to avoid problems or questions of "value judgements" in the name of objectivity or specialization. There is more inclination to recognize the achievements of human consciousness as a whole including reason, imagination and religious faith — all aspects of man's search for meaning in life. These and other signs nourish hope of a more humane future.

There is as yet too little exploration of the implications and possibilities of these emerging concerns. Terms like "values" and "quality of life" are used rather casually assuming that their meaning will be clear. In the emerging interdependent world their meaning will be clarified and enriched by contributions from many living and growing cultural traditions. What follows is intended to suggest some first steps toward such clarification on the basic assumption that there is a real possibility of the emergence of a new humanism.

On values

Values are the "things that matter most." To understand them better as a basis for living and planning, it is essential to focus attention upon accepted goals, whether proximate or ultimate, of both personal fulfillment and of social planning. Human and social values are living and dynamic and thus capable of growth, of ever new expressions in response to changed or changing circumstances. This insight sustains the hope that men will indeed create nobler new patterns of meaningful living and ultimately a humane global society. Therefore, it is essential to recognize the processes of continuing choice of goals and the subsequent review and reordering of priorities.

It is also essential to distinguish several uses of the term. For some it signifies "systems of values," i.e., organized sets of doctrine, ideas or practice, which characterize a civilization or culture, or some part of it, at a particular time. These are the concern of scholars, historians and philosophers, but also others. Increasingly, they are recognized as crucial considerations for development and other social planners. Their neglect can lead to personal and social impoverishment or disaster. Systems of values may be traditional or modern, static or evolving. The term values is sometimes used in the special sense of beliefs, i.e., with an emphasis upon their essence as idealized

ways of living and acting considered in the best interests of society. As such they inspire members of a society to act in approved ways and provide standards for judgement of the quality of actual behavior. As such, also, they arouse intense loyalties when in confrontation or conflict. Conflicts of beliefs may lead to confusion, social distintegration and individual alienation. This destructive result is not necessarily inevitable and by giving thought men can find and institutionalize the living values of a tradition in combination with the significant values of modernity. It should be obvious then, that this inevitably requires choices, that is, acceptance or rejection of particular beliefs and then a reformulation for contemporary living.

Another use of the term values derives from the work and perspectives of anthropologists and sociologists, i.e., an emphasis upon accepted goals (cultural, social, economic or political), upon priorities and the inherent choices. This is of primary importance for social planning at any level. It is particularly crucial at the present time at the international level of development planning, of concern for the preservation of and care for the human environment, and all other like situations which are now known to be global in scope and interrelatedness. Manifestly this viewpoint is equally significant for individuals and self-fulfillment, a fact of great importance since individuals are the chief agents of social change and the beneficiaries or victims of changed social situations.

There has been and there still is an ever-present danger that beliefs, ideals, standards or goals, long held, unexamined and institutionally enshrined, may become static. When this happens, they become a bondage rather than a liberating force. But what should not be overlooked, neglected or denied is that human and social values are vital and dynamic, ever changing, whether the transformation be glacial or volcanic. Thus, the historian Ralph Gabriel of Yale University has written:

> As civilizations evolve in the processes of history, values change. Each generation combines the traditions it has inherited from the past with the knowledge that springs from an experienced present to formulate and reformulate the values which guide the conduct of its members.

Thus, it is idle and futile, for instance, to deplore the departure of the gods of ancient Greece or the social structure of that society or of the Confucian age when in fact the humanism of the outlook of the Greeks, transmitted by the Arab scholars, is still a vital force in

the western world and when the innate humanism of the Chinese peoples is now creating new forms of welfare for the whole population.

Critical reexamination of values is essential for all peoples in the confusion of an emerging interdependent global society and is especially important for the intellectuals and other leaders of the developing countries. Indeed, many of their leaders recognize that it is the most exacting and difficult, as well as most fateful, obligation in their situations. They are under external and internal pressures to speed up processes of modernization, some of which, because of shortages of various kinds, cannot be accomplished by instant miracles or the mere importation of technologies developed to meet needs of another time and place. They have to try to discover and interpret appropriate steps forward in reformulation of beliefs, steps essential to reach the larger national and social goals, glimpsed in the distance but unattainable except by intermediate steps of their own design and choosing. This consideration is an important one for all exploration of useful ways of collaboration in working out new structures of aid and other relationships to succeed those which have become inadequate, counter-productive and hence obsolete. Thus, this reformulation of beliefs and goals is very important for the leaders of more developed countries as we shall note below.

On the scope of cultural relations

Culture contact has ever been the occasion for cultural change and development, but there exists today a complexity of contacts and a compulsion and magnitude of impact which are unique. This is due mainly to the rapid development of various means of communication and the resulting familiarity — fragmentary and intermittent to be sure — with the ways of life of other peoples. One result is the heightened expectations of life in developing countries derived from fresh, vivid awareness of the affluent and comfortable life of the industrialized countries. That these expectations are in part beyond reach for decades to come only adds pathos to the situation and the possibility that unrelieved frustrations may become unmanageable and be turned into violence and destruction. In addition there is more questioning of the values and assumptions — social, economic, political — of those societies which have become affluent early or late. In particular there is a growing awareness that happiness and social well-being are not necessarily assured by affluence or by material abundance and unlimited economic growth.

Another result is the variety of impressions of other peoples to be found in the industrialized countries. It is a confused mixture of shallow episodic impressions of tourists, hurrying along their guided ways, the distorted perceptions of soldiers with their carefully managed, narrow exposures, the convictions of diplomats and embassy personnel mainly brought to focus by national political interests and responsibilities, the observations of large numbers of students, both those who go abroad and those of other cultures found in their own universities, the impressions of individuals who have participated in numerous bi-national, inter-university or international development or relief programs, and also, and not least, scholars who have sought a deep understanding of peoples and their ways of life or some particular aspect of them — and, of course, the work of journalists and their photographers whose observations and impressions reach daily into the homes of millions of people. And, how is one to gauge the impact of all this? Clearly some of these communicators have a more responsible role than others, among them students, scholars and participants in international, mutually beneficial development cooperation. How can the role of each be magnified? By what new means can the superficialities and distortions of some other observers be neutralized so as to allow fruitful international understanding to develop? How may the limited perspectives of some individuals be broadened? How secure wider acceptance of the worth of diverse and unfamiliar cultures and opportunities they offer for enrichment of one's own?

Attentive listening to others as a source of fresh insight and wisdom may be illustrated briefly by the international inquiries called "Cultural Relations for the Future." The experience was vital and instructive. At the end of the first year of study in autonomous groups their representatives met in an international colloquium. Each had spent time examining the assumptions underlying the desire to improve cultural exchanges internationally, programs which had greatly expanded and diversified during the cold war period. In an atmosphere of uninhibited candor, a sharp confrontation developed. It took the form of a challenge to the perceived assumptions and attitudes of the developed countries by the participants from the developing countries. It was a confrontation because the response awakened was one of surprise and indignation over the exaggerations or misunderstandings of the Third World spokesmen. But gradually all concerned came to accept a different and broader viewpoint, that of recognition

of the validity of different cultures and the need to explore the implications of that standpoint. Thus, acceptance of pluralism as a starting point came to replace, among other things, western universal views of cultural development derived mainly from the western experience of scientific inquiry and also from uncritically accepted and universalized models of industrialization and technology. This, of course, reflects newer awareness in the larger society, but the result in this instance was that the inquiries moved onto a more fruitful plane of discourse and concern. There was a new sense of freedom and rapport, of unity and understanding. Thus, participants gathered ideas, experiences and wisdom from their several angles of vision and from varying historical realities and interpreted them in relation to emerging situations. These insights were summarized in the report *Reconstituting the Human Community*.

This experience is not an unfamiliar or startling discovery, but it is a fact of paramount importance that men of good will engaged in serious inquiry about the future may still have to learn it. It is a first step toward improvement of cultural relations in these times. This is especially significant for development planning to insure that the economically powerful restrain their aggressive instincts and learn at last to walk together with the intellectual and other leaders of the third and fourth worlds as equals, in a spirit of mutual respect and trust, thus beginning to form through genuine cooperation the coming new world order.

Our view of values and of culture may be summarized briefly. Values are the accepted goals and the selected priorities which are the essence of all significant social planning and of self-fulfillment. They are inherent in the life of all people — of the more affluent and the less so. They are decisive for the future, for weal or woe, of any and all. Where the source is a humane outlook, they can meet unfamiliar opportunities of these days and shape new relationships. The meaning and implications of such an outlook are explored in Chapter IV. Pursued with wisdom and knowledge, they can nourish a more humane future. This quest is for every man and in a special sense for those who for a fleeting moment have some responsibility in shaping cultural policies and programs.

We take a comprehensive view of culture in the contemporary world as the swift stream of social, economic, political and spiritual change. This environment of manifold culture contact and change, of

conflict and collaboration, is the arena in which men may and will build a better future of human achievement. The present stream is fed both by numerous living traditions and by expanding knowledge of man and the universe. It is this living present which concerns us. It includes the search of men and peoples for a clearer identity and for national awareness, for wiser use of technologies devoted to concern for men and their societies first, foremost and always. Careful study may be expected to yield fresh insights and more adequate concepts of universality than those of the past. We do not attempt that here, but are confident that the search begins with a fuller understanding of a humane outlook and of the full nature of man. Thus, we are not primarily concerned with either the political or economic aspects of life but, rather, with the full range of life, rational and aesthetic, with man's educational, scientific, artistic and literary activity. The view is universal in that it is concerned with humanity but concrete as it finds vitality in the lives of men and of specific civilizations. It is global in the most modern sense, conscious that no major problem can be solved apart from a world approach. Thus the view transcends the formal relations of states, the confrontations of ideologies, the strife of religious systems or institutions. It is man's great opportunity to move toward more distant goals.

From this standpoint we shall point out some of the more significant aspects of the present unstable world situation, seek to identify trends that appear to be opening to tomorrow, to suggest appropriate attitudes and some promising activities. We turn first of all to the present climate of cultural turmoil, of value conflict and reformulation.

II. The Present Turbulent, Uncertain Passage

The basic problem is to adapt the behavior patterns of man to the ultimate existence of humanity . . . Beyond all frontiers and boundaries, above all the house-gods of our little cities we are facing the universal process of change-stability, and are faced with the task to give security in the midst of change, to achieve stability that is not immobility.

Eugen Pusić

The unchanging need for change

Those who look for tranquility in the affairs of men in the near future delude themselves. They condemn themselves to self-destructive frustrations. Writing on the topic "The Unchanging Need to Change," Eugen Pusić of the Faculty of Political Science, Zagreb, former president of the International Association of Social Work, asserted that the adaptation of behavior patterns is the basic and essential meaning of all social work. Acceptance of change as a universal social process defines the tasks of "giving security in the midst of change, to achieve stability that is not immobility."

Addressing the Washington celebration of the 500th anniversary of the birth of Nicholas Copernicus, John Archibald Wheeler spoke of "The Universe as Home for Man." After reviewing recent scientific achievements, especially in the realm of astro-physics, the new mysteries awaiting exploration and fresh insights, he concluded, "Today mutability looks more and more like being the universal feature of nature, showing up at level after level of structure." The three great

mysteries he outlined — the quantum, the universe and the mind — "lie at that point where, in the phrase of Fred Hoyle, 'mind and matter meld.' All three threaten that clean separation between observer and observed which for so long seemed the essence of science." From still another perspective Walt Whitman declared that, "It is provided in the essence of things that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary." Thus, the social scientist, the astro-physicist and the poet-seer view man, the universe and the stream of culture as basically dynamic, as mutable.

It seems idle to assume that political and economic stability will characterize the near future. It is wiser to recognize that change is normal and vital and to seek to mold forces toward human ends rather than to lesser short-term objectives. The environment of all thought and activity, the setting in which goals and priorities must be decided, the arena where human activity may be decisive, this present environment will be unstable and tumultuous as far as we can see into the future. This is not the cry of fear and doom too often heard these days, but is a realistic acceptance of the given atmosphere of life, the frontier of heretofore undreamed of opportunities. Nor is this, on the other hand, to announce some new Utopia as some "futurologists" are doing. Rather it implies potentialities in the universe and the human consciousness, the awareness of which is still limited, the scope of which lies in the hidden future.

We are concerned here, then, with the present situation and the opportunities it presents to men of imagination and good-will to seek improvement of their common lot and to venture toward the world which lies beyond the present confines of awakening consciousness. To make sure that change is humane and purposeful, and not merely capricious or accidental, requires continuous choice of goals and priorities. Such values are powerful forces, themselves evolving as they accelerate change. There are, of course, continuities of principle or custom or institutional structures which may be either steadying or simply obstacles to the onward march of civilization. These continuities are inherent in the dichotomies which plague and baffle men at the present time. The important thing at the outset is to recognize that science, education and culture are bound in the web of tumultuous international life with all its contending forces, its hazards and its opportunities for new adventure.

It is not surprising that many thoughtful people manifest a mood of uncertainty — of mingled hope and nagging doubt, of familiar

ways and cherished things slipping away and unknown situations dimly perceived. Never were the words of Matthew Arnold more apt than today to describe man's plight: "Wandering between two worlds, one dead, the other powerless to be born." This mood is expressed, for instance, in various descriptions of the times. Thus we read of "the post-industrial age," the "post-colonial period" and "the post-Christian age," to name but a few. There is a uniquely acute awareness of transitoriness, of the fleeting moment of history, and there is anxiety born of recent history and fears of losing previous gains. The opposite of this mood is that of aroused expectations of improved living and the inherent frustrations of their postponement. This is manifest especially in the disenchantment of youth in many countries — disillusionment with the established order, whether in older societies where public or professional life falls far short of professed ethical or social ideals, or the indifference of some new elites and leaders in young states to the poverty and misery of fellow countrymen. It is too early to perceive the perspectives of these young people when within another decade or two they shoulder the responsibilities of social advance. One can hope and believe that a large measure of their present idealism/realism will remain and shape their later life into patterns better than those they inherited.

Instability and uncertainty

Some features of the present uncertain times are of special importance for those concerned with the value dimensions of cultural exchanges and programs. One is an element of unpredictability, of sudden improvisation in the temper and conditions of the rapid stream of events. A chief characteristic of the times is and will doubtless continue to be the appearance of sudden seemingly illogical acts, of "shocks" of many kinds. There will be sudden surges forward and abrupt stops or turnings toward a presumed secure past. The environment will resemble neither winter when many living things hibernate, nor summer when they flourish; rather, it will appear like some mid-season of mingled storms and calm, of chilling self-interest and warming initiatives of cooperation.

The dynamism which characterizes international political and economic life is well known and omnipresent. The main forces which have a bearing upon human and social values should be recalled. They are: 1. The emerging international community; 2. The United

Nations; 3. Nationalism; 4. The role of governments in cultural exchanges; 5. Evolving aid and development programs. Brief comment upon each will indicate the momentum in human affairs which helps to define the arena in which cultural relations must live and work.

1. The emerging international community. The familiar power structures which had endured for a century or more have dissolved, and the recent bi-polar system of the cold war period survives only in its ruins and its legacy of suspicion and fear. In place of the older systems some new configuration of major powerful forces and numerous less powerful states and alliances is in process of formation. Its shape and dynamism is the urgent concern of intellectuals and political leaders of all nations. The arrival in the international community of the newer and younger states of Africa and the return to world international circles of the People's Republic of China, as well as the newly emergent roles of Arab and other oil-producing countries, bring into the community new perceptions of appropriate international and intercultural behavior. No longer is it possible to proceed on unquestioned assumptions of international relations developed mainly by the West in an earlier period and reflecting their interests and assumptions of universality. The complex web of changing international relationships is by no means to be construed as merely a threat to established patterns of behavior, but rather, and more importantly, as the emergence of new awareness of interdependence and dependencies which may be the basis for a larger transnational unity. We shall return to this thought later.

2. The United Nations and its system of related agencies continues to play an essential and constructive role. In spite of its inherent limitation as a federation of national sovereignties and the consequent inability to exercise a dominating political role in crisis situations, there have been notable successes in peacekeeping as well as failures when members withheld support. But its greatest triumphs have been in its myriad far-reaching programs in health, in education and culture, in food and agriculture, to name only the most conspicuous. The United Nations system, for all its shortcomings and limitations, is a prominent and indispensable feature of the world's life today and for tomorrow. Everyone interested in or actively engaged in programs of intercultural relations and, in particular, concerned with value issues must welcome, on reflection, the existence of the United Na-

tions and seek its strengthening rather than merely deploring its weaknesses. Even when neglected, especially by the great and powerful, the agencies continue to work their healing and creative programs affecting the future well-being of peoples of many lands and the still unborn.

3. Nationalism is and will continue to be a dynamic and powerful force among the world's people. It has both positive and negative aspects. As nationhood it is a very deeply rooted reality in a people's life. Beyond independence, it is today a search for parity and esteem among other peoples. Furthermore, it is the focus of spiritual and ethical commitment. It involves a sense of uniqueness and a dynamic group spirit. It may involve creative organization of many aspects of the life of its citizens. This is to say that the nation may nourish many and diverse values enriching the life of men and their societies. But this does not mean that such enrichment will arrive automatically with independence, rather from commitment to humane ends and laborious steps toward them.

The chief negative aspect of nationalism is when it exaggerates sovereignty and uses it to violate the sovereign rights of other peoples. In this guise, nationalism has been a destructive force leading to violence and war. While, on the one hand, we may hope and believe that the international community will be strengthened in various ways, on the other hand, national sovereignty will continue to bedevil the society of nations. For all considerations of the higher values to which men commit themselves, this aspect of nationhood must be curbed and held in restraint while men conceive and build a more inclusive and effective world society. For the near future, then, we shall witness growth and development within many individual nations, excesses of national sovereignty and, hopefully, increasingly effective means for restraining them.

4. The role of governments in cultural exchanges will undoubtedly continue. This is true of those governments long engaged in such activities through official or semi-official agencies, for instance the French and British, and also of countries which heretofore left such activities to private initiatives of citizens, as the United States and the new nations which have joined in such programs both for the worth of the activities themselves and for their support of essential programs of nation-building and modernization. Cultural treaties and other arrangements, many of which transcend ideological barriers, multiply

exchange programs. Thus, the opportunities for intercultural communication, of transnational scholarly work and cooperative modernization programs have multiplied as never before.

Privately initiated and administered programs in health and education, in agriculture, art or literature are now inevitably a much smaller part of the total activity. But they have unique advantages in freedom from much, even most, of the pressures of political crises, tensions and rivalries. To be sure, they can be interrupted or neglected, handicapped in various ways, but they still have their unique vitality of freedom from dominant controlling political responsibilities. Admittedly government programs can make great contributions to cultural programs, but they are easily corrupted. When programs are initiated for the primary purpose of out-maneuvering political opponents, as during the cold war, or limited only to those peoples held to be dependable political allies, they involve values which inevitably tend to distort other values which are of greater human and social importance. It will be insisted by some that this is not so but the evidence of such distortions and interference by all parties to the controntations of recent history is too obvious and too great to be casually dismissed. The effort to do so only acknowledges their undesirable nature.

There is, moreover, a certain cynicism, especially among some intellectuals, reflecting the fears and anxieties of recent political rivalries and acknowledged surveillance activities. Cynical use of cultural programs as cover for espionage work and the occasional clandestine participation of individual scholars or other workers is a form of treason against humanity, a betrayal of the ultimate goals of cultural cooperation. Emerging cultural relations will be compromised again and again if and when governments fail to recognize the autonomy and integrity of educational, scientific and cultural activities as a true national self-interest and when individuals fail to accept responsibility, while engaged in cultural exchange programs, for unambiguous devotion to their own work, leaving other activities to those accepting other responsibilities. This is not to say that many cultural communicators have violated their trust — quite the contrary — but, rather, to urge a greater effort by all concerned to remove this virus from the international blood stream.

In the future, two factors may help to mitigate these tendencies. The active participation of more countries may provide some checks and balances. More important, however, is the multiplication of

international channels for implementation of governmental cultural plans. Programs will better serve the human and social goals of men everywhere if more and more governmental efforts are implemented through international agencies present or yet to be arranged, such as, for example, the World Bank and the United Nations Development Fund. This is, perhaps, the principal way in which excesses of national self-interest and sovereignty can be curbed and the higher interests of nations brought into greater harmony with the interests of humanity.

5. Evolving aid and development programs. As the industrially advanced countries are learning to assist in creating new conditions and technologies appropriate to emerging situations, leadership in developing societies is discovering new roles in development. It has been noted that there is a "third generation" of leaders coming on the scene in some countries. It succeeds the one which won national independence and the one responsible for early nation-building activities. The new leader, so we are told, free from memories of the struggle for freedom and the impossible tasks of nation building in its earliest stages, is restless, frustrated with some new establishment elites and freer to seek new models, to reformulate values for all the citizenry drawing upon both the world's store of traditions and modern scientific civilization. The issues and opportunities have been described by Prem Kirpal, an Indian historian, formerly Education Secretary of the Government of India, long associated with UNESCO:

> The faint surviving hope is in the possibility of making traditional values operational for the achievement of present tasks and for meeting the challenges of the future. This is beyond the capacity of the elite. Too often in the developing world the ruling elitism maintains the old colonial mentality and shows a singular lack of dynamism and creativity. The meaningless slogans and out-dated patterns that pass for goals and plans are often derived from the antiquated models and situations of the western world, having little relevance to the needs, values and aspirations of the people who remain condemned to persisting poverty and ignorance. We need to reflect more on the nature and potentialities of traditional values which have survived the passage of time and the pruning of history. Along with this we need to make a deeper study of elitism which is, by and large, a drag on progress and development for improved quality of life in the developing countries.

Gradually, it is being accepted by a growing company of leaders and scholars that economic development should no longer be accepted as the sole or primary goal of development. A hope arises that it

will soon find its rightful place within the whole interests of men and their societies, but it is still little more than a hope. Preoccupation with it in response to urgent problems and situations has obscured the other vital human interests and its myopic vision has restricted foresight and planning for a more meaningful life for peoples, including, it should hardly need saying, better living conditions for those now living. Such preoccupation with economic and technological factors to the exclusion of other considerations is perceived by many among the poor, hungry and crowded majority of mankind as characteristic of the development thinking of both the capitalistic and socialistic peoples of the West. Gradually, too, in some developing countries the deleterious effects of industrialization, when unrelated to the larger interests of society, are being recognized and the use of merely transferred technology or models of development elsewhere are called into serious question. From this is born a fresh search for appropriate technologies, whether transferred when relevant or newly invented for unique situations and varying stages of development. Recently perceived threats to food supplies, concern with the human environment of air and water, with endemic hunger and the population explosion and, also, of limitations of natural resources bring the problems of both the industrially advanced and those less so into a quite new perspective. Economic turmoil and confusion is at the heart of political instability. The perennial problems of international trade, foreign investment and monetary policy are made more complex by the emergence of new forms of management, development and use of natural resources. Exploitive features of industrialization of the past have become untenable and new forms of relationships are in process of formation. It is still unclear when the unfamiliar new forces will become part of new institutional relationships overcoming the initial and regrettable defensive and protective efforts of the heretofore economically dominant and powerful.

Part of the disenchantment with the deficiencies and failures of many development programs is a growing awareness that aid programs have held a fallacy, an inherent hypocrisy. Programs were designed largely by standards of western historical experience, notions of charity and reform and always maintaining special privilege without raising questions of appropriate new relationships. Thus, there was little fundamental dealing with situations of poverty, ignorance and ill health in any way which might upset the dependency relationships of the past. Such relief efforts are now seen as superficial and

inherently self-serving and their contributions niggardly compared to the scope of the situations requiring fundamental reordering.

New questions of management, development and use of natural resources will require and perhaps insure more realistic and adequate, more sincere and honest, assistance activities. A recent reorientation of thinking is formulated in the Cocoyoc Declaration of the U.N. Environmental Program and UNCTAD:

> Our first concern is to redefine the whole purpose of development. This should not be to develop things, but to develop men. Human beings have basic needs: food, shelter, clothing, health, education. Any process of growth that does not lead to them, — or, even worse, disrupts them, — is a travesty of the idea of development.

Perhaps more decisively, there is seeping into the consciousness of more and more people among the well-off minority of the world an awareness that well-being, "success," which thoughtlessly uses 80% of the world's resources while the majority go hungry (and some are mentally and irreversibly maimed by malnutrition) is abhorrent, immoral and degrading for the comfortable and successful. We begin to realize, perhaps though not necessarily too late, that simple charity is not merely inadequate but is, in fact, sub-human and self-defeating. There is, however, deep in the nature of man, as we shall see, the capacity to rise to a higher level of human relationships.

Interdependence opens opportunities

Among the elements of a new consciousness are: 1. Concern for the quality of the biosphere; 2. A sense of relatedness; 3. Transnational business firms; 4. The scope of responsibility; 5. The plight of affluence; 6. New questions and opportunities.

1. The quality of the biosphere was described by Margaret Mead in these memorable lines:

> So great has been the technical thrust of our science and energy, so rapacious our consumption of unrenewable resources, so rapid our growth in numbers, so heavy the load we place on our life-supporting systems that we begin to perceive the finite qualities of the biosphere of soil, air and water . . . This is a revolution in thought fully comparable to the Copernican Revolution.

The emerging sense of solidarity is a basic ingredient in all steps toward a more humane society. Gradually it has been seeping into the human consciousness of more and more people who can never forget that startling photograph from space of the earth, blue and

beautiful, spinning alone in the infinite night, and that, as Adlai Stevenson said,

> We travel together, passengers on a little spaceship, dependent on its vulnerable reserve of air and soil; all committed for our safety on its security and peace; preserved from annihilation only by the care, the work, and the love we give our craft.

Deepening perception of this dependence will include the too little recognized oneness of men and nature — that is men in, of and as a living part of nature—and will, hopefully, gradually replace the view of nature as inert, to be exploited by men for their material ends even though this view has been and is supported by Scripture and long-established custom. Some cultures and civilizations, notably in Africa and Asia, have not lost this sense of belonging. Nor is it entirely absent from human experience elsewhere when men have not been misled by ephemeral comforts and needless things flowing from ruthless exploitation of nature. This important awareness could give meaning and direction to help correct pollution of air and water, leading to efforts focussed primarily on understanding and enhancement of the biosphere itself. Perhaps modern men, western in particular, who feel themselves in an alien, hostile world of uncontrollable forces and of annihilation in death, a world to be subdued for comfort and profit, will once again find themselves at home as a living part of nature and, losing their aggressiveness, refashion their ways. This possibility is mentioned here in passing since its meaning will be clear to those who understand, and fuller explanation would require too long a digression.

2. A sense of relatedness. Interdependence, as a primary condition, as we have noted, is a focus of much discussion of and reformulation of goals and priorities. Though not an entirely new condition, there is today a greater degree of interdependence among peoples and nations from which there is no escape, unless perhaps by some tiny isolated hermit kingdom. And United Nations Secretary General Kurt Waldheim has reminded us that an awareness of our interdependence is needed for survival. But, surely, it is a deeper reading of the situation to recognize and speak of new forms of dependency. Is this not the simple fact in regard to energy resources, for instance, a dependency with potential for as yet undiscovered forms of mutual interest, cooperation and collaboration? A major feature of the newly emerging situation has been stated accurately and forcefully by the

distinguished Canadian leader of the United Nations environmental program, Maurice Strong:

> The larger self-interest of all nations today is inevitably merged in the inescapable net of interdependencies that characterize the technological civilization . . . This requires a cooperative approach to managing the interacting relations between resources — their development, distribution and use; technology — its orientation and use; and the minimal need for sustaining life and protecting the environment upon which that life depends . . . These interlocking subjects must move to the top of the world's agenda for thought and action.

Earlier industrial developments depended upon natural resources but this fact was obscured and overlooked by an independence of political and military dominance. A more humane possibility appears in the assertion of new governments and older ones of control over and participation in the management of the natural resources of their lands and at the same time recognition of their continuing dependence upon the technological competence of the more advanced industrial countries. As older forms of independence slip away, in spite of bold claims to their endurance, new forms of promising mutual dependency take shape. In this perspective the essence of the matter is the choice of values by both producers and consumers, a sharing of resources and competencies in a fresh synthesis. This is an unfamiliar dimension of emerging relationships. The future need not be some new tyranny replacing earlier dominations. The desirable outcome depends upon the imagination, foresight and collaboration of men of different traditions sharing a new sense of solidarity and finding their self-interest in a mutual interest.

3. Transnational business firms. Another major factor in the unstable economic situation is the growing worldwide concern over the massive power of the transnational business firms. Whatever their home base, and most of them are located in the affluent world, they control a network of institutions in many countries enabling them to transfer goods, credit and funds and at times to escape normal taxation or to provide cover for intelligence or espionage activities. Their might and the temptations to interfere in internal affairs of economically weak developing countries is feared by many intellectuals and other leaders of those countries who may not understand clearly their potential help in securing employment or export opportunities. Recent purchases in America and other countries by Arabian and Japanese businessmen may tend to arouse similar misgivings. At the same time, these new dependencies present facets of

a developing One World. Their future role within the community of nations raises numerous questions directly related to the concerns of this paper.

Beyond the problems of their freedom from national controls and the probability that some new forms of regulation will be devised is the simple fact that they have a transnational character. In this respect they resemble other activities, such as, for instance, that of scholarly associations and the major world religions. Is it not possible that this can be managed in such a way as to strengthen rather than weaken a genuine world economy and the emerging international community? If so, what revision of their roles, their goals and priorities is essential and possible? What is or might be their social and moral responsibility in the future in relation to the overarching interconnected human problems?

Studies by the United Nations of the relation of the Multinational Corporations to both economic development and to international relations may be forward-looking. In addition, the Organization for Economic Development and Cooperation (OECD), an agency of the industrialized countries, has initiated its own inquiries. The International Chamber of Commerce has made a start, albeit a modest one, in seeking to develop a "code of conduct" which includes principles for adaptation to the host country's social and economic goals and condemnation of undesirable behavior.

4. The scope of responsibility. A recent statement, "Multinational Firms: Responsibility," by Emilio G. Collado, Executive Vice President of Exxon Corporation, outlines three forms of responsibility. They are: first, well conducted business and production of quality products which he characterized as "most important"; second, indirect impact consistent with national goals — environmental protection, improvement of labor skills and reduction of social inequalities; and third, efforts to enhance the broad social environment — such as support for health and education programs, community development and national cultural activities. His statement lacks illustrative data or evidence on the second and third points, but does pose fundamental value considerations. It also raises a basic question as to various levels of responsibility and hence an ambiguity in the meaning of the term.

The responsibility to suppliers, customers in a competitive situation, to stockholders and to employees represents normal self-interest, with

primary control by economic factors. That is management's responsibility and he said it was the "most important." The history of industrial relations and the pressures for improvement of working conditions demonstrate, however, that economic self-interest is no guarantee, but rather that, typically, corporations yield slowly and reluctantly to pressures from employees or the larger society.

In the second suggested role of responsibility, the vital questions are how are national goals established and what part have the powerful international economic forces in shaping them through western educated and oriented elites hard-pressed to secure the wherewithal for development? Is this merely good public relations or undue influence? Listening to the voices of the new generation in their criticism of such elites, a main theme is frequently that national goals have often, even typically, failed to include realistic concern and plans for the masses of the agricultural populations. At least they are conceived as postponed while industrialization or GNP is advanced. This raises questions to be referred to later, and primarily what new goals and priorities could be adopted by transnational business firms in support of, or at least of assistance in, national planning for the whole population of a country. Such inquiry leads directly to the third suggested form of responsibility, that is, efforts to enhance the social environment, and beyond that, to enhance the broad social advance of the host countries. These and related matters will be discussed later.

What is the meaning of responsibility? On the first level responsibility is prudence for management and business survival and success. On the second, responsibility may be simply decent respect for the laws of host countries, a form of self-interest, or it may in addition include influence, direct or indirect, in formation of national goals which may reflect special rather than long-term national interests. But, there is another form of responsibility of which one sees or hears little and it is that which goes beyond prudence and simple law observance, both of which are in any case required. It is voluntary acceptance of a measure of accountability for the broader interests of the society and for the unborn generations — in short, moral responsibility. If it is heretical to raise the question, and cynicism may assuredly scoff, still, as Abraham Lincoln said in another tumultuous social time, "The dogmas of the quiet past are inadequate to the stormy present and as our case is new, so we must think and

act anew." We shall return to the subject of moral and social responsibility in Chapter VI, *Some Frontiers of Cultural Relations.*

5. The plight of affluence. It is easier for the less affluent to accept the implications of the emerging relationships than for the strong and affluent with their habits of independence and dominance and the experience of power to enforce their will and advantage. One thoughtful Asian intellectual commented: "The plight of affluence is as serious as the wretchedness of poverty and a kind of grim reciprocity exists in the sharing of the difficulties and perils by all the inhabitants of spaceship earth." He went on to draw implications for cultural relations as heretofore promoted. "We have to lift the problem and the dialogue to that level in order to allay the suspicions of the poor and the less powerful that educational and cultural exchanges are presented as palliatives or diversions from the central problem of poverty and injustice." The required adjustment in the thinking, life style and subsequent activity of the affluent is not merely acceptance, reluctantly, of a new situation but a fundamental alteration in their attitudes, in perception of reality, and a new access of sensitivity in human relationships. This requires resources of intelligent restraint not easily come by for the strong, fresh insight into the mutual advantages of altered relationships and perception of worthwhile life, but also patience and imagination to enter helpfully into a cooperative restructuring of human relationships. The earnest and devoted achievement of this outlook and activity will claim the commitment of some and should claim the primary and continuing attention of all concerned. The discovery and realization of the satisfaction of the mutual interests of all will require a quantum leap in the use of the human resources of the mind, imagination and spirit.

6. New questions and opportunities. Crucial questions clamor for candid and decisive answers and appropriate response, questions at the heart of mounting issues between the rich and poor peoples of the world. Among these are: How can vast accumulations of economic power be harnessed to realistic tasks of the simpler, initial and early stages of advance of agricultural, economic and social change in traditional agricultural societies? How can the illusions of the "rainbow-pot-of-gold" promise of affluence be dispelled? By what concerted processes of forward planning and joint program can the fact and threat of hunger be eliminated? What restraint, if any, can be exercised upon seemingly uncontrolled forces of economic growth

in the affluent world, or on the contrary, if recent growth patterns have already declined decisively, what means have we to secure new and more relevant production patterns and a more equitable distribution of the fruits of industry among the poor of this world? What reorientation of international and intercultural structures can be devised to mobilize and redirect the energies of people and societies and so realize true interdependence? What means are available to nations, and to the international community, to develop more appropriate models for social advance toward a more meaningful life for all concerned? This is a part of the agenda of emerging cultural relations.

Richard N. Gardner, reporting on an international conference on the World Food and Energy Crisis, has raised the fundamental question of how to secure a new level of statesmanship able to produce a "mutual survival pact among the developed and the developing countries."

> To begin with, we need to educate governments and citizens around the world in the moral, economic, and political implications of interdependence. We need a systematic effort to bring together the "practitioners" and the "humanists" in the search for solutions, combining the skills of the politicians, diplomats, lawyers, economists, business men and scientists, who "run the world" with the wisdom of the philosophers, historians, artists, and religious leaders who shape its basic values. Private organizations . . . are already committed to the search for "humanistic values for an age of scarcity." The development of their programs on a truly global basis would promote more humane and rational decision-making, teaching us how to reconcile such goals as individual self-realization, social justice, and species survival.

The widening acceptance among scholars and social planners of an emerging fabric of common life and interest opens avenues for fruitful contact and cooperative ventures hitherto unknown.

The flow of on-the-spot news reports by press and radio and vivid immediate viewing of events half a world away is not shared evenly about the world. Its impact can be seen and its possible ultimate consequences gauged when one recalls the daily, even hourly, flow into homes of both sports and governmental drama, and in the mix of natural disasters, horror, violence and inhumanity of man to man, ofttimes direct from the battlefields and, of course, occasional acts of heroism. But what will be the myriad effects of this flowing stream upon the thinking and activity of the men and women, boys and girls who experience it, who in this impersonal and non-participatory

manner witness far-away events of the day? The training and nurture of thought and personalities that is going on through these media will inevitably influence public policy and international relationships — but how? Prominent among responses will be those involving some acquaintance with other cultures than one's own. What will be the effect of recognition beneath differences of a common humanity? How far will the solvent of even fragmentary information and knowledge affect the inherited parochial outlooks — ethnic, ideological, tribal or religious? The fact argues both for improvement in the programs and also a rapid expansion of such opportunities throughout the human family. This deliberate use of communication technical capacity for the social purposes of education at the primary and adult levels is one of the most neglected but urgent opportunities for improved cultural relations.

The perception of cultural pluralism takes on new meaning today in the setting of growing interdependence and multiplying and acknowledged dependencies. This has been forcefully argued by the distinguished Kenyan scholar and writer Ali A. Mazrui: "Human beings can never develop enough consensus for major world reforms unless they develop a substantial area of shared values, combined with parity of esteem among cultures." These ideas are more fully developed in his book, *A World Federation of Cultures: An African Perspective*.

From culture contact and mutual cooperation come enrichment of knowledge and life that increases the sense of human solidarity. The enrichment comes through the sharing of the treasures of differing cultural histories and experiences, thought and creation, from appreciation of the quality as well as the limitations of one's own background, and from the stimulus to fuller achievement of human aspirations and fulfillment of life. An important aspect of such fruitful contact at the present time is widening acquaintance with the experience of the People's Republic of China in "propelling change," by the use and furthering of modern knowledge and technologies through unorthodox methods of self-sufficiency, and for the whole citizenry. Where the several efforts in industry, in health and in education will lead eventually is less important at this stage than that we all learn, as some have done, to observe and understand.

Continuing, and accelerating, increase in knowledge is a cultural fact of incalculable impact and significance. Reference was made to John Wheeler's speculation about the relationship of new concepts in astro-physics and the meaning of human life and mind. Equally

far-reaching, and perhaps with more immediate impact upon society as we know it, is the spectacular advance in the biological sciences, especially in genetics and the control of genes. Scholars engaged in this enterprise are those most acutely aware of a whole range of new issues of a social, legal and moral nature. All of these issues intimately involve value questions, of selective goals and priorities for society, of choice among views of the nature of man and of the appropriate outlook upon mankind today and tomorrow.

It remains to be seen to what extent the new knowledge will be devoted to human and social goals or, on the contrary, be used for the political or economic advantage of individuals or groups — companies, classes or nations. The knowledge results mainly from recent devotion to rationality. The awesome new problems for man and his society arising from fresh understanding of aspects of the universe and of the organic world of living things require for their investigation a vast infusion of equal emphasis upon the imaginative to complete effective activity of "man thinking." Otherwise there is the danger, even likelihood, of irreparable damage to man and his future from neglect of an aspect of the creative life of men. If there is to be any future worth having, not some limited meager survival, it will be because men have learned to control technology, to use technical skills for human ends, a fact now more widely recognized by scientists and other scholars.

In sketching some of the prominent features of these turbulent, unstable and unpredictable times, we have seen that they offer opportunities for restructuring human relationships. The decisive aspect of the situation is the implicit conflict of values and choices which will shape the reformulation of the goals and priorities of the near future .Therefore, before considering specific activities, we must say something about what constitutes a meaningful life and the necessity for a new humanism.

III. What Is A Meaningful Life Today?

Let it be admitted that the world's problems are many and wearing and that the whirlpool runs fast. If we are to build a stable cultural structure above that which threatens to engulf us by changing our lives more rapidly than we can adjust our habits, it will only be by flinging over the present torrent a structure as taut and as flexible as a spider's web, a human society deeply self-conscious and undeceived by the waters that race beneath it, a society more literate, more appreciative of human worth than any society that has previously existed. That is the sole prescription, not for survival — which is meaningless — but for a society worthy to survive.

Loren Eiseley, Literary naturalist,
Professor of Anthropology and History of Science

The quality of life

Recent concern for "quality of life" is a welcome, though too often ambiguous, recognition of the deeper and more significant aspects of life — that is, life beyond mere physical survival and unending grinding poverty, and beyond the cluttered existence of the economically affluent. As the term appears with increasing frequency in discussion of international and intercultural affairs, it is a new formulation of the perennial quest for the good life. It is well to reflect upon the words of one observer that there is no such thing as the good life, but only good persons. It exists in individual lives as incarnated values, as chosen priorities, as perspective and integrity, and as such it is a way of living. It stands in bold contrast to the

obtuse moral sense and the cynicism which characterize much of public and private life today. The "unconcern" manifest so openly among the educated in politics, in business and the professions is after all a corruption of fellow human beings, who are not merely inadequate but who have become the embodiment of evil of their own choices. Even so, there is among many thoughtful people, and especially among the young, the beginning of what may become a radical critical reexamination of accepted ways of life and their reformulation.

The recurrent theme of "quality of life" is sometimes mentioned almost casually, and added as a sort of afterthought at the end of a sentence. Sometimes, too, it is dismissed as a topic fit only for poets and lovers, or as sentiment or sentimentality. But the striking fact is that scholars, development planners and political leaders use the term more and more with an accent of great urgency. Occasionally, the term is examined and interpreted. It invokes standards and systems of value, comparing and contrasting them in a new pluralistic cultural context, seeking worthy goals for contemporary living. In a generalized sense it means attention to all the more than material aspects of life, a protest against the western preoccupation with economic development as a chief priority which postpones until later or neglects altogether the other sugnificant aspects of life. It is, in short, "more appreciative of human worth" and so, however fragile in the midst of contending forces in society, evidence of what could be.

One of the really great achievements of the past few decades was the preparation of the Universal Declaration of Human Rights by the United Nations. It resulted from the Charter's avowed faith in fundamental human rights to be defined later and its clear stand against discrimination on grounds of race, sex, language or religion. This worldwide official document, without means of implementation, reaffirms the traditional political and civil rights and freedom of its members and, in addition, economic, social and cultural rights. It has been used as a yardstick by the United Nations and many other intergovernmental agencies and conferences and by individual governments. It has also permeated into international conventions, legislation and national constitutions.

Observance of these principles and steps toward the goals accepted define problems of an acute nature for all. These are perhaps most

acute for the young developing nations when they have a legacy of inertia, of poverty and disease, of illiteracy and ignorance. In such circumstances, the rights of individuals and groups are often in conflict with the power of the state deemed essential to secure accelerated advances in health, housing and education. Even so, it is the first world-wide official document of its kind and it provides guidelines to the quality of a life worth living. It is a substantial beginning. The international community and its members now have a focus of reference for appraising actions and proposals for further organization and common work. Seen in the darkness or half light of the strife and confrontations of history, the frustrations of the weak, the violence and horror engendered by ideological or sovereignty exaggerations, it is perhaps small wonder that nations have been slow to approve and adopt what is, after all, an implicitly binding standard of conduct.

Emphasis upon achievement of a higher quality life appears in various levels and three of them are of particular interest to us here. The first is the now familiar Principles of the Stockholm Conference on the Environment: "Man has the fundamental right to freedom, equality and adequate conditions of life in an environment of a quality that permits a life of dignity and well-being." The latter terms have a simplicity and clarity and also a universal human meaning. It is uncomplicated by some implied reference to the more developed.

The second is the oft-repeated, stubborn and inescapable question of a distinguished Indonesian scholar-diplomat, Soedjatmoko: "What is a meaningful life for the majority of mankind who for the indefinite future must live within an annual income of from $100 to $200?" This urgent inquiry puts into sharp focus universal aspects of the present situation. It also avoids grandiose assumptions of progress, sometimes based upon adoption of urban standards by indigenous elites indifferent to or helpless to quickly assist their own masses. We have already commented on the correlative questions of a meaningful life for the affluent.

A third emphasis is that of the disenchanted youth of many countries, especially the more affluent, who "have had everything" — comforts, goods, education — all with little or no effort on their part, and who find this easy, cluttered and harried life to be empty of meaning. When this anomie is sharpened by observation of the wide disparity between the ideals professed by their elders and the world of materialism they have been given, there is the motivation of

revolt, of wandering, and for some a serious search for a life of meaning and worth. This underlines the statement of the Indian educator quoted earlier when he said: "The plight of affluence is as serious as the wretchedness of poverty and a kind of grim reciprocity exists in the sharing of the difficulties and perils."

Thus, the quest for a more meaningful life goes on, in international and national efforts to find solutions to the many and interrelated problems of environmental improvement; in efforts in and among the developing countries to find more adequate patterns of dignity and simple well-being for all the citizenry; and in individual search for new life styles or social commitment. These are the work of pioneers of our time committed to a life of endless toil, frustration and success, confident in the resources of human beings to make progress toward a distant goal.

Today, refinement of the realizable meaningful life is the task of philosophers, scientists, prophets and poets, as in the past, but also of political leaders and social planners. Some will contribute by re-study, especially comparative study, of the systems of values and the ethical standards which have been formulated by men of other times. An even more urgent task is for all concerned to observe the manner of life of men in the different situations of contemporary life, and their dependency for whatever quality of life they have on fellow men, often far away. The observation should focus primarily upon the degree to which human dignity and welfare are denied or enhanced. Apart from a broad human standpoint, political and economic arrangements will be devoted to some phase of survival and so be meaningless. In a broad perspective a meaningful life can be defined and arranged for farmers in Africa and Asia, for herdsmen in Arab and other lands, for industrial workers and for service workers of urban and suburban communities. For each of them what is meaningful, really significant, and what steps can be taken to assure it?

Rethinking the goals of social planning

These concerns with the good life have given rise to varying proposals. In general, they begin with the assumption that the development efforts of the past decade or so have been inadequate and too preoccupied with industrialization and consumerism, gross national product and national economic progress. Systematic efforts to define goals for social planning and development may be illustrated by the

writings of three men chosen from a wide company. Those chosen for this purpose are an Indian philosopher, an American researcher and an Argentinian scholar.

For Professor S. H. Vatsayan all thought about a life of quality depends upon an overview. Thus it depends upon the material environment, upon social relationships and/or upon the system or systems of value. He recognizes the relations of systems and institutions. It is in "the living out" of values that their quality consists. Therefore attention focuses upon the individual and the community, upon the human and social. He writes:

> The quality of life of the individual and the community depends on the material environment, social relationship, the system(s) of value and the attitudes of the individual and community toward these. The efforts made by individuals or communities to alter any or all of these are conditioned by their attitudes. They in turn affect the quality of the life achieved by the individuals and communities.

From this he derives a long list of questions such as: Is a certain minimum level of material living necessary to enable men to consciously live out their values? Can a new hierarchy of values be achieved in the present circumstance, and of what would it consist?

An ethical concept "in the theory of development" is presented by Dennis Goulet in his book *The Cruel Choice*. His list of priorities and goals for individuals are: 1. life sustenance needs, 2. human expressions and creativity, and 3. luxury goods. He emphasizes the need to create a sense of world solidarity without dominance, of fostering cultural diversity, ecological health. And he adds also an assertion of human freedom "in the face of determinism generated by the scientific and technological processes." This leads him to speculate about procedures to induce value change and a "new pedagogy of values in developing countries." Thus, the main thrust is theoretical with little of the concrete life of men in evidence. It is, as Paul Hoffman pointed out in an Introduction, an important initial effort to raise ethical questions and to reflect upon a theory of development.

In his essay report "On the Satisfaction of Human Aspirations as the Development Objective," Carlos Alberto Mallman, Director of the Fundación Bariloche of Argentina, has made a notable contribution to thought about human and social understanding and progress. Whereas study and speculation about the future of economic growth

and increase in gross national product is the primary objective of development programs in many countries, it is only "one of the inputs required to satisfy the needs of human beings." Therefore, "It is essential to return to concentrating development upon satisfaction of the overall needs of human beings." The comprehensive analysis of his paper can be summarized briefly, though inadequately. Needs are classified as personal and interpersonal. The former are further classified into (1) material, both physiological (such as breathing, eating, shelter and the like) and protective (health and related health care); (2) spiritual, formative (as education and training) and transcendent (as believing and giving meaning to one's existence); and (3) recreational, both material and spiritual. "We classify interpersonal needs (of being) into those of self-realization, which we divide into love and participation." Aspirations, the concrete ways in which satisfactions are sought, are essentially insatiable "because when one aspiration is fulfilled, it is replaced by another, which initiates a new cycle, and so on indefinitely." Therefore stress is placed upon affirming that "what should be sought in a social group is for its members to be permanently in the process of self-achievement, rather than being well or having well-being. . . . We wish to stress the fact that aspirations pursued are those determined by the individual himself, in accordance with his own system of values and his free and independent (autonomous) decisions."

This necessarily requires equal access to the goods and services needed to develop physically and mentally, and so "only under these conditions (just distribution of all products and inputs) can it be said that all those who have reached their majority are permanently in the process of self-achievement, i.e., by means of their activities, satisfying in a socially just way their successive personal and interpersonal aspirations. *This is the quality of life that we set forth as the utopian ideal or objective to be attained by all of mankind.*" (Italics mine)

The realization of a more meaningful life for men — the hungry, ill and threatened majority, the disenchanted youth of many lands, both rich and poor, the restless and indifferent affluent of the "advanced" industrial world — begins with a fundamental reorientation of outlook such as found in the Cocoyoc Declaration referred to above. This means to think and plan beyond property and material things, beyond experienced industrialization, beyond mindless proliferation of techniques and technologies. These things gain whatever

worth or value they have when in fact and demonstratively they serve a human goal. The tasks are to find satisfaction of autonomous individual goals in the vital web of social relationships. It is an ideal, if you will, a goal. It is, however, the only real world in which significant priorities for individual and social action can be chosen and pursued.

Three crucial guidelines

First, the search for justice in human rights. The tragic economic discrepancies within the human family now become an inescapable global situation. Increasingly they are viewed not as in the past, merely as stark tragedies, but rather as conditions maintained by injustices in the trading system and the apparent "inability of the aid-philosophies and mechanisms to compensate for these injustices." The concept of our concern for justice is a meager, anemic thing unless it seeks realization in fulfillment of the aspirations and needs of the poor of the world. Social, or should we say human, responsibility in the global situation lies beyond the legalities of the trading, monetary and investment arrangements established and maintained by the economically strong. It is realized as a moral reality in and through justice newly interpreted by those directly concerned in terms of both rights and goods. The rights are both moral and pragmatic.

Among the baffling human rights issues are: How to devise and administer aid policies that reduce the dangers of interference in internal affairs? How to secure the release of political prisoners? How to control immigration in relation to varying conditions of vast unemployment and of labor shortages and opportunities across regions and areas? And, how do these issues relate to a more rapid advance of social and national development?

Second, justice in the production and distribution of goods now becomes a central moral issue. The capacity of modern industrial skill and technological virtuosity seems endless, but to what ends does it exist? Surely, it is moral obtuseness which values military hardware, and an endless stream of unneeded and frivolous civilian products, above the simple primary nutritional and health needs of the deprived peoples. By what arrangements can industrial and technological capacities be redirected and magnified to supply basic human needs? How can the desirable distribution of goods, such as food and energy, be arranged so as to assure a more equitable sharing

without at the same time depriving the minorities, now affluent, of essential goods and services? What portion of research and development thinking should be devoted to these fundamental and frontier considerations? Failure to achieve substantial progress along these lines will almost inevitably delay or threaten the achievement of an improved international order. Also, the growing sense of human solidarity tempered by keen awareness of historical processes and supported by formal and informal non-governmental international linkages can go far to ameliorate the ugly situations now emerging in unrelieved frustrations.

Turning things about from primary concern with production to the more basic related problem of distribution has a new relevance. It focuses upon what man can himself control in contrast to resources, as John Stuart Mill pointed out. The recent beginning of a shift in thinking about ownership, control and use of natural resources may serve to lift the debate about production and distribution to a higher level. Justice for tomorrow can mean a just sharing of *both* natural resources *and* the products of their use. Seeing them together is to become aware of the possibilities for a more ample achievement of cooperation by and among men. Here lies the field where mutual human interests supplant myopic efforts for political or business survival.

This way of thinking is not entirely new although it is an idea whose time may at last have come. It was several years ago that a Swedish economist, Gunnar Adler-Karlsson, made the following proposal to a conference in Iran:

> The realistic alternative to that long-discussed one per cent (of national income for aid programs) would be that the rich nations should decide to be content with a given material standard of living, decide to continue to work as before, but to forgo increases over an agreed-upon standard . . . and decide that the increased productivity and economic growth should be exported to the underdeveloped nations, not as profitable loans, but as outright gifts.

Such thoughts, dismissed casually as utopian and inconsequential by those too busy or fearful to contemplate the alternatives, were defended by the speaker as the best of realism — a realism, that is, which, if and when realized could lead to a decent equality among human beings. He estimated that there might be a generation in which to work out the political arrangements. He argued that it

would sublimate material aggrandizement and might be expected to claim the active support of many impatient youth.

So swift is the stream of world life today that those thoughts presented to a meeting in Iran as recently as 1969 on "The Third World in the Year 2000," are now superseded by urgent planning such as that for the United Nations Conference on "Population, Resources and the Environment," and the work that is expected to follow it. An urgent appeal was issued in advance of the Conference by an international group of eminent scientists. They put a simple and crucial question to everyone, especially to the developed world: "What kind of world do you want?" In summary they challenge:

> What kind of world do you want: one in which the rich one-third of mankind keeps having a richer, higher living standard, using the lion's share of the world's resources, including more and more and more energy with more and more dangerous pollution to its own environment, while the poor two-thirds grows poorer, hungrier, thirstier and full of resentment — which is the world we now have? Or, a world in which the industrialized countries at least make an attempt at producing fewer luxuries for the rich and more of life's basic necessities for the poor? Are you willing to discourage the production of yo-yos, false eyelashes, water skis, popcorn, private airplanes, racing boats and frisbees until everyone on earth has two glasses of water, 2000 calories a day and a rudimentary roof over his head?

The full report presented to the 1974 conference is intended for a much wider audience as well. It is a thoughtful, poised response of renowned scientists to the undeniable charge of "niggardly aid" and the "trickle of productivity" of recent "aid" programs.

Third, economic justice and the continuing need for "aid" — assistance responsive to urgent needs and newly perceived human and social relationships. To Ernst Michanek, president of the Swedish International Development Authority, economic justice means aid. He observes that "the haves and have-nots suddenly appear to have changed places to some degree." From the mutual dependency of producers and consumers is coming a two-way flow of investments. Already he finds an abandonment of the concept of economic growth "as the sole target of development." Financial transfers from rich to poor nations are a means of development aid which "has come to stay."

Hopeful signs of more just aid relationships include taxation or taxation-like systems, income-related assessments for humanitarian or

other welfare purposes and the United Nations target of 0.7 per cent of gross national product. All point to the possibility in the not distant future of some global arrangements along these lines. And so he concludes a brief review of these matters: "When aid relationships are based more on confidence than control, aid itself may develop from the dole system and into some form of global financing based upon assessment." Another hopeful sign is the evidence of "self-reliance" in some countries reflected in more discriminating requests for and use of "experts." Thus, a growing sense of equality is to be welcomed, although it may exact unfamiliar costs. So it may be that the 1974 United Nations conferences upon populations, on food, on the law of the seas and the GATT may provide new approaches to problems of the rich and poor alike and point out steps toward the desirable goals of human, social and economic justice.

These and related guidelines, of interest and concern for all aspects of international life, have special and immediately relevant meaning for those who plan and administer the whole fabric of educational, scientific and cultural cooperation. This is apparent if we pose a few questions: Does a particular program support and sustain the previously perceived national interests of a particular country or is it being restructured to reflect, in addition, an interest in the concerns of mankind as a whole? Does the activity — transfer of know-how, of experience, of knowledge — in fact sustain and support, that is protect, the dominance of the industrialized peoples and so necessarily the economic dependency of the poor? Or, on the contrary, does it find new working styles of life in which planning and management, training of skilled workers and the like become an actual realization of equality and justice? To what extent do the older and the newer institutions of learning, of science and of technology embody equality of effective participation of all concerned in designing and in management of development programs?

The realization of a good life of quality in a more just society, far from being a "mere utopia," is an urgent agenda of practical tasks of restructuring human institutions and arrangements by mutual endeavors of many kinds. If one listens only to the "still sad music of humanity," one may tend to despair of men and their capacities; but if one listens to voices like those quoted above, one cannot escape a lively hope. And so, we turn to another goal, the fundamental recovery, reformulation and realization of a humane outlook.

IV. The Source of Meaningful Living— A Humane Outlook

Gradually entering into the world's consciousness like a silent and rising tide within the human imagination are those pictures taken by earth-men from inter-stellar space showing our planet, full of light, hanging small, fragile and vulnerable, single and alone in the cold void with a oneness, a unity that suddenly takes on a new meaning.

Lester Pearson

Toward a more humane outlook

Pathways toward a more meaningful life in the myriad circumstances of the day result from human acceptance and choice of distant goals, and the selection of priorities from time to time which show the next steps forward. But these decisions depend upon a humane outlook. Continuation of the human adventure has a new meaning as Lester Pearson pointed out. It is an enhancement of consciousness by men's imagination resulting from a fresh awareness, from new experience and knowledge This perception of the human situation defines the nature and scope of the multitude of tasks of an essentially new adventure.

Gradually those concerned with forward planning whether their concern focuses upon preservation of the environment or upon nation-building as society building, or on the interrelated problems of food and energy, or population recognize that the effort can only be sustained and brought to fruition by a deeply human concern. This is reflected in the increasing use of the word humanism, a term, how-

ever, of limited utility unless qualified in international cultural discourse. The term by itself inevitably recalls some particular ethnocentric movement of the past and suggests recovery of its influence. Thus, for many familiar with European history it means simply the Renaissance in its Florentine flowering. For others in some Asian countries and those familiar with them, it recalls the social and ethical flowering that goes by the name of Confucianism among the Chinese people. Others may think of the Periclean Age, or the modern rational/scientific age. Because each of these is a specific reality and time-bound, the term humanism, unless qualified, is inadequate to express the contemporary concern. Furthermore, some references like that to Confucianism are controversial, symbolizing a social bondage to be escaped on the way to a more meaningful life of all the citizens of China. Other objections to the term humanism restrict the utility, unless one qualifies it in such a way as to speak of a "new humanism." Its essence is an outlook which is humane.

This word is, of course, a variant of the word human. The latter refers to all the good and the bad in man and his societies. Humane has come to designate the nobler aspects of man and his relationships. It is thus appropriate as the outlook upon the essential choices of goals and priorities. It is the essence of the values, the creative capacity of reason and imagination which are the source of hope for realization of the goals with which we are concerned.

This outlook encompasses the whole human situation, all people North and South as well as East and West. No particular cultural outlook can claim to be universal or immutable, be the claim that of antiquity and continuity, or of doctrine and dogma. The growing sense of solidarity is concerned with lasting values such as, for instance, community or society as the natural habitat for people, or the dignity and worth of the individual and the human capacity by reason, imagination and commitment to fashion a more humane future.

It is an outlook which, moreover, regards the whole person as central to all else, that is his biological, psychological, rational, moral and spiritual nature. It emphasizes the common and universal aspects of man's life and hopes, his social needs and aspirations. When it flourishes, that humane outlook issues in goodwill, sympathy and understanding which arises from mutual esteem and respect. This is the basis and the guarantee of cooperative endeavors which will replace the fact or even the appearance of domination, as of paternalism, the

chief handicaps of the strong in any age and most of all in our own. Thus, it is the outlook in which nothing human is excluded. It holds the great promise of mutually beneficial activities in the whole span of educational, scientific and cultural work. It is spacious and ample, incorporating, but not limited to, the revival of classical letters and recovery or revitalization of living elements of all cultural traditions. At the same time ,it gives full recognition to man's capacity to reason and to imagine, that is, to "man thinking." And, need it be said, it includes scientific inquiry and discovery and the fashioning of tools for that work or technologies appropriate to significant living for mankind. As such an outlook is essential to the well-being of men and their societies, so it becomes a matter of the greatest urgency and import to nourish the outlook and the commitments it requires.

The prospect is brightening for the flowering of *a new humanism*. It can be furthered by the developing "art of communication" used for the benefit of humanity. It will incorporate the "continuity of worth" of the major cultural traditions and civilizations, together with the values of scientific inquiry and human technology. It will transcend the lingering controversial dilemma of tradition versus modernity, the strident claims of some for modernity to supplant the old as primitive or superstitious. It is not a question of either/or, but is the emergence of a new and more widely shared value system which will have various expressions. It will be an indigenous growth from the nature of man and from culture. Science will penetrate but not supplant it, and thus be better known in its greatness as an inherent and crucial aspect of the human advance, rather than in an isolated autonomy. There are many voices being raised to remind us that the new humanism now coming into being includes a moral fibre of values appropriate to the needs and opportunities of the time. The alarming decline of a moral sense in many places, high and low, and in different cultural contexts, itself generates a deepened concern for the nobler values of which men have proved capable again and again.

A humane view of the nature of man

Manifestly a humane outlook requires sustained faith in the whole man, the full person. It recognizes his physical nature, his intellectual capacity, his social competencies, his moral, aesthetic and spiritual nature. It appears that many find it difficult to maintain that faith. Man's continuing inhumanity to fellowman, his ruthless confrontation

of ideologies, his inability or unwillingness to curb terrorism lest such efforts seem to deny to others the rights to seek freedom and redress of ancient wrongs — all these aspects of man's activities are dinned into our consciousness constantly. Is it any wonder, then, that the evil of his conduct obscures his nobler achievements and handicaps his moral advance!

No one will deny the sad and melancholy history of man's treatment of his fellows, his inhumanity and folly. The Wasteland is all too present to be avoided. Nor should it be overlooked or neglected. But, concentration upon evil distorts history, falsifies the inherent nature of man and often blocks the path to a more humane future. Loss of the broader, more comprehensive view leads some into escape paths — escape through debilitating "mind releasing!" poisons and drugs; encounter groups revealed by studies to be, although sometimes serious and honest, often fraudulent and destructive; or devotion to newly arrived "spiritual teachers" or gurus, following them to realms of sheer fantasy oblivious of the guru's mundane and conspicuous materialism. It is no wonder, perhaps, that philosophers and theologians of all traditions have been preoccupied with the "problem of evil" or sin. And yet one wonders why there is so little attention given to the slow emergence of the good, and the often tragic quest for its realization in human relationships. The really puzzling problem is the problem of the good and its neglect!

The emerging more humane consciousness is expressed in many different ways among which the following are illustrative:

Daniel Bell describes the dual nature of man, standing at the juncture of nature and history: "As a creature of nature, he is subject to its brutal contingencies; as a self-conscious spirit, he can stand outside both nature and history and strive to establish his own freedom, to control the direction of his fate." Though man is limited and finite, "because of his imagination, he is free to choose his own future and be responsible for his own actions."

Nobel Laureate Salvador E. Luria in his *Life: The Unfinished Experiment* has written:

> Humankind is justified, I believe, in suspecting that once again blind evolution has operated with subtle wisdom. While fashioning consciousness and exposing man to the ultimate terror, it may by natural selection have also brought forth in the human mind some compensatory features. Human evolution may have imprinted into man's brain

> an intrinsic program that opens to him the innermost sources of optimism — art, and joy, and hope, confidence in the powers of the mind, concern for his fellow men, and pride in the pursuit of the unique human adventure.

These insights are part of the emerging new humanism.

Soedjatmoko and Thompson, writing on "Values in International Relations" state, "The beginning of wisdom is understanding, and moral judgment involves coming to terms with harsh and uncertain moral choices. . . . The crux of our problem is the need for a new capacity for moral reasoning in a rapidly changing international context."

These and other voices are welcome indications of more ample realization of the potential of man. But they will remain mere pointers unless and until workers in all fields of human endeavor follow out their implications, formulate new standards of, and faith in, the grandeur of man's nature.

But one cannot leave the matter there, for it is not possible in this broader context to overlook or casually dismiss man's religious experience, as has been fashionable among some intellectuals during recent decades. To be sure, there is reason enough to disparage religion in some of its manifestations and it is easy to understand how the neglect built up. Its history begins in the early dawning consciousness of the race and its subsequent development encompasses an almost infinite range of dogmas and practices mostly considered immutable in their time. These include various forms of fanaticism, the wars of religion, the typical support of religious leaders and organizations for the cruel, inhuman policies of wartime political leaders, and occasional bizarre activities of some religious leaders in the business world, and the moral short-falls of a few of them.

But another selection of evidence, and more important for the future, shows religion as a very creative, and perhaps the most creative, force in history. It has nourished community, given rise to humanitarian movements for removal of such inhumanities as slavery, it has aided in raising standards of justice. It has motivated the world's greatest art and music. It has led individuals to heroism, sacrifice and compassion. But why go on when none of these aspects of the history, nor all of them together, touch the heart of the matter!

Religious experience in its broadest and most universal sense derives from what Robert Bellah has described as "man's perennial,

universal yearning for coherence, unity, wholeness and a sense of meaning and destiny." This was voiced by the ancient Indian seer who prayed, "From the unreal, lead me to the real/ From the darkness, lead me to the light/ From death, lead me to the deathless." This outreach and inreach of men is as lively today as ever and will undoubtedly continue unabated in spite of those reports of the "death of God," fanatical rallies of "returned messiahs" and statistics of declining formal religious participation. This expression of man's nature gives meaning and value to efforts for self-realization and social welfare. It is an unending quest and from our present finite standpoint mankind may be nearer the beginning of the search than its later fulfillment and final realization.

In this perspective, the study of religious experience takes on a special significance. It will be broadened and deepened in the more closely knit inter-dependent world. It enables a truer understanding of the development problem of many Third World countries, notably in Asia, for as has been repeatedly pointed out and neglected, these societies have been formed by religious motivation which is still part of the vitality of their present traditions. But beyond that, study of religious symbols has significance since in them man has, as Robert Bellah has pointed out, "symbolized his own identity and the order of existence in terms of which his identity makes sense. These symbols are not 'made up' by the human ego or deduced by rational reflection. They are born out of the tragedy and the suffering, the joy and the victory of men struggling to make sense out of their world." It is this quest which binds together in a living whole all aspects of man's outlook and activity. A better understanding of the inner meaning of this individual and social phenomenon will make possible incorporation of its still vital elements in the new humanism.

In his *Coming World Civilization* William Ernest Hocking portrayed a more ample future role for the world's religions:

> With the relations between religions relieved of confusion, at once by the growing unity of their unlosable essences, the understanding acceptance of variety, and the quiet convergence of purpose in the identity of a historic task, religion will be able to bring a new vitality into the disturbed motivations of mankind.

The brilliant achievements of reason and imagination in scientific inquiry and in creative work of artists and writers are generally accepted and need no recitation or defense here. They too are part of the endless quest for meaning. The awareness of the *beyond* and its

significance has many witnesses, among them numerous men of science in our time. Two may be cited here as casting further light upon the humane nature of man. The first is Albert Einstein who wrote:

> The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. It was the experience of mystery — even if mixed with fear — that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds — it is this knowledge and this emotion that constitute true religiosity; in this sense, and in this alone, I am a deeply religious man.

And Loren Eiseley points out how men have risked all in the endless quest, "mounting the first stallion," later risking all in exploring the unknown upon the seas, and in the air, to the poles and now into space. Man has survived continental glaciers, famine and disease, the Black Death and much else. "There are even those among them who risk love and compassion across the boundaries of race and force, men who risk the very love of earth itself and would protect it for the sake of the unborn." In the last analysis it is the mind and spirit of man together, neither one of them in isolation, which in any case is impossible, that gives hope for the future and a guarantee of a greater realization.

On the nurture of the humane outlook

While this outlook may often appear almost spontaneously and unaided, rising from the autonomous spirit of man, as we find in the self-educated man, it can also be cultivated. This is the primary business calling for immediate attention of education at every level. Those who possess this point of view — whether they be scholars, statesmen, educators, or social planners — can be enlisted not merely as exemplars of that good life, but as advocates. It is they alone who can guarantee that social planning, welfare work, rural community restructuring in the Third World, revitalization of the secularized and narrowly "rational" western world, awakening faith in a full and meaningful life, will be realized more and more.

Strengthening and propagation of this mind and outlook can be accomplished through many competencies, and especially when they operate in concert, for then there is guarantee of their integrity and

the greater fulfillment. Each is stronger in the larger company. Among the different contributions, the following may be cited as illustrative. The social sciences, especially anthropology and sociology, can further nourish the acceptance of cultural pluralism as the way forward for contemporary men. Through a revival of intercultural studies, they can open avenues for learning from one another and resulting enrichment of life. The humanities can highlight the ideas, the values and the faiths of other times and peoples, and relate them to contemporary living, thus assisting the selective processes of the new humanism. The sciences as living processes can foster both the values of rational inquiry and imaginative outreach, gaining greater understanding of the world of nature and man, constantly widening the horizons and self-confidence of men. Technologies, as instruments of and for mankind, can be developed and used for the primary purpose of human welfare, of improving health, education and leisure. Religious men of faith, lay or clerical, can nourish the endless quest for coherence and meaning beyond understandings of the natural world by reason. The thinking and work of intellectuals is crucial and essential though their role is often hazardous in uncertain, unstable times. They can also help free men from bondage to folly and self-destructive bypaths.

Each of these contributions can be elaborated, but it is in concert that each comes to its largest fulfillment. It is crucial that this be more widely recognized for the failure to do so confuses basic issues and postpones the day of fulfillment. This occurs, for instance, if and when a spokesman for the humanities or one of them, claims that he holds the key permitting him to be the arbiter of values in work to solve major social problems. This may be rather harmless, for he will most often merely be neglected. But it is melancholy because he thereby forfeits opportunity to broaden the understanding of value dimensions of the problems, such as development. A similar result occurs when an eminent scientist dismisses scholarly study of religion, scoffing at it as infantilism, or irrationally scorning aesthetic, moral or spiritual aspects of the common life as "mysticism." Though these myopic perceptions are more and more exceptional, and not characteristic, they are handicaps to achievement of the humane and rational future they claim to champion. The critical and decisive efforts to correct the myopias and provincialisms that persist in each field of human endeavor are essential ingredients in the humanizing process. Collectively, all these different expressions of the mind and spirit of man can be, rather, will be, the source of the "Wisdom and knowledge,

which shall be the stability of our times." Self-examination to correct inadequate or obsolete outlooks can help correct preoccupation with formal and immutable dogmas, with cherished technologies which become obsolete, with institutional forms or inherited prerogatives, and so keep the way to the future open and uncluttered.

The authors of *Reconstituting the Human Community,* reporting a consensus arising from international inquiries about improving the future of cultural relations, wrote:

> Central to the long-range tasks of reconstituting the human community is a more imaginative awareness of the moral and spiritual potentialities of man, drawing on old and new concepts, neglecting neither the good or the bad, emphasizing ancient truths such as the proposition that "man does not live by bread alone," but also new truths such as the concepts of the "good life," the quality of life individually and collectively and in relation to the changing forces that come to play upon man in his interdependence with nature and the biosphere. It is central to any notion of a new and better human community that man remain master rather than servant of the changing world order. This will inevitably have profound significance in reordering thinking about all dimensions of human relationships in the future.

If, as we believe, revitalizing and widely extending a humane outlook and the nourishment of a new humanism is essential to the future of men and their communities, then it is a matter of the greatest urgency. Those who share the outlook have a special responsibility, a responsibility for reexamination and selection of goals for each human endeavor, for the choice among priorities at any given time. What is needed now is not a set of blueprints or agenda for immediate new activity for those in a hurry by some spokesman for the views expressed here. Rather, the primary need is for imaginative reflection. From this will follow innovation and demonstration of appropriate new programs in education and other primary activities of developing societies. Therefore, we turn now to some of the more promising recent innovations and also to suggestions for further endeavors.

V. Trailblazing: 1. Attitudes And Useful Trails

Our eyes must be idealistic and our feet realistic. We must walk in the right direction and we must walk step by step. Our tasks are to define what is desirable; to define what is possible at any time within the scope of what is desirable; and to carry out what is possible in the spirit of what is desirable.

Salvador de Madariaga,
Author and Diplomat

To be ready, mentally and psychologically, to adopt the goals of a meaningful life born of a humane outlook, and to follow and improve useful trails, or to blaze new ones, requires several fundamental attitudes. Among these are acceptance of value conflict as fundamental, genuine respect for others, and mutuality in relationships.

Attitudes of the cultural pioneer today

To define what is desirable may be easier, say at the organization conferences of the United Nations or UNESCO in the aftermath of war, than to choose what is possible at any subsequent time. The latter requires continuous appraisal of the swift currents of change as well as imaginative response to emergent realities and opportunities. Furthermore, the possible may never be known until alternatives have been tested. For to know what is possible is more than analysis and calculation on the basis of limited knowledge. It is also pioneering, the trial and error and retrial of the frontiers from which discovery comes.

That which is discovered may prove to be what was perceived but almost surely it will appear in a different light and in unsuspected form and substance. Such was the experience of the explorers seeking a trade route to Cathay and discovering instead an unknown continent and the broad Pacific Ocean. In the process goals become clarified or changed or postponed. Madariaga put a limitation, albeit a liberating one, upon the practical idealist, namely, "to carry out what is possible in the spirit of what is desirable." That is humane or humanistic realism!

We have argued that creation of conditions for a meaningful life for all is the paramount goal for men of good will and responsibility in these times. Today there is a wider acceptance of that goal than ever before, though still limited and in conflict with other goals and interests of men. Those who accept the goal are undaunted by the tumult and instability all about, the uncertainty of hidden dangers and obstacles, and venture with the knowledge and wisdom of past experience to guide each forward step. Cultural diversity, of course, is not necessarily utopia, but it is clearly the point of departure into the unknown future. What will evolve can be left to that time. The primary attitude, then, is acceptance of value-conflict as inevitable, and unavoidable, the arena in which choice and commitment are fundamental and decisive.

A second primary attitude expressive of a humane outlook is respect for those with different life styles and convictions. Respect, as regard for others, a considerate outreach and esteem, goes beyond simple understanding or even appreciation. It can be a key factor in the process of selection of priorities in cultural relations as in all international relationships. It implies a collaboration, as in the twenty-year Mexican wheat program before the world heard about a "green revolution", a collaboration in which the special interests of all parties find their validity in their common interests. Respect also implies restraint in the exercise of force, economic or other, by the strong and an addition of generosity. This carries also an obligation and willingness, even eagerness, to modify or substitute structures, plans, production and flow of goods, investment concepts, educational programs, new concepts of control and evaluations of joint undertakings. In this perspective the characteristic goal of recent decades, "international understanding" is inadequate as understanding among nations. A more adequate goal is transnational cooperation emphasizing that

which is over and beyond nation states. To be sure it is important and essential to know others better, to have correct facts about them and their history, but such knowledge may as well lead to disparagement or contempt as to cooperation, except, of course, for those who accept others as fellow human beings with the same or similar aspirations and needs. Familiarity may, but will not necessarily, lead to considerateness, and even to new expressions of compassion by a few individuals on occasion, as an Albert Schweitzer in Africa or a Norman Bethune in China in other times. In a way international understanding is more important than ever simply because of the confusion and distortions resulting from fragmentary information, impressions, and unrelated information flooding the world as a result of tourism, radio, television and press services. And these services, even, are very unevenly shared by the world's people. The facts are often distorted and used for short-range political or economic advantage by governments and other powerful forces of society. Respect which is sympathetic appreciation, and a deeper understanding and acceptance can correct the distortions of ignorance, of the unfamiliar, of poverty and of old ways.

This considerate regard for others is fragile and like all living things, tender. It can be overlooked or scorned by self-styled "practical" men or by good will in any of its paternalistic forms. But it can be nourished by homes and schools and especially by familiarity with someone who exemplifies it. In the influence of such individuals it may penetrate and modify social planning and other collaboration. It is the primary ingredient in the creation of the psychological sense of equality which is essential to world-wide human progress.

The third essential attitude flowing from those already mentioned is mutuality in human relationships and especially in the transnational world of people and cultures. It can facilitate the development of a system of shared values combined with "parity of esteem among cultures" as presented by Ali A. Mazrui in his *A World Federation of Cultures: An African Perspective.* The spirit of mutuality as an expression of the humane outlook is ofttimes confused with cooperation, a term of limited utility unless qualified. Its ambiguity may mask joint activities of partners unequal in spirit and in fact, or temporary military alliances, or economic aggrandizement. Thus while cooperation is often a genuine step beyond and out of conflict, it may still be less than adequate for the cultural relationships of the near

future. Mutual concern and activity is lacking when a wealthy country relies on foreign medical schools, without compensation, to train a significant proportion of the doctors required by its hospitals, or when the industrially advanced carelessly enlist talented young leaders of developing countries and thus deprive those countries of essential strengths for their futures The sense of mutuality is lacking when professors engage foreign graduate students in solution of problems of advanced technological societies instead of turning them to more urgent problems of their homelands, to the needs of the less advanced but advancing societies. It is lacking when graduate students are sent into other countries to gather data without ascertaining whether the habitual methods of inquiry will in fact elicit the desired information or, as too often in the past, only misinformation which then becomes embalmed in theses and books published elsewhere as stepping stones in professional advancement. Both a fundamental respect for others and sensitivity to their situations, as well as professional integrity can join to create the spirit of mutuality. The implicit priorities of activities which are motivated by a sense of mutuality are practical steps to insure that in national and social development, in the Third World, or other programs, the design, construction, management and control of each program is of advantage to each party, not overwhelmingly to one of them.

The attitude of mutuality will preclude, or correct if necessary, implicit motivations of development or other programs which in fact simply perpetuate dominance of the strong and the dependency of the weak. It matters not that this protection of privilege may be denied or masked by nice words like cooperation, or tiny aid contributions or modest reform initiatives. The attitude of mutual concern will yield a new self-awareness in some individuals, hopefully in many, and a new etiquette which will "look for the best in others while being critical of oneself."

An important and impressive effort to assert and embody this attitude was a ten year "Major Project" of UNESCO called "Mutual Appreciation of Eastern and Western Cultural Values." Designed to correct an imbalance between Asians' knowledge of European culture or some part of it and the Westerners' meager familiarity with the cultures of Asia, it developed a new emphasis in many programs. These included translations and publication of Asian stories and books, publication of art books in both de luxe editions and in small booklets

for wide distribution, expanded and redirected student and teacher exchanges and numerous other educational initiatives. It was a notable expression of the true nature of UNESCO. It is less clear to what extent this essential role has been embodied in the concentration upon the economically focused development programs of recent years. In any event, it is an inherent and indispensable main responsibility of UNESCO to seek to enhance the realization of respect for others and mutuality in relationships in scientific, educational and cultural affairs.

As we pointed out earlier, the affluent and strong have great difficulties in adjusting to new relationships. These difficulties are inherent, crucial attitudinal changes. Will they, for instance, be alert to find mutual interests in the mounting self-consciousness, self-reliance and self-assertion of other people whom they have long dominated? How will they find ways to overcome their almost impenetrable sense of independence born of their manifest material achievements? Will they find it possible to respond constructively and humanely to new circumstances, modifying their style of life fundamentally, instead of merely designing partisan resistance to new economic and political realities? How can they break or dissolve the bondage of inherited western ethno-centrism and its dominant paternalism? Will they be able to find mutual advantage in newer forms of production for newly conceived distribution of goods and investment funds among the world's needy? A compelling illustration of the seriousness of these issues is the recent call of John Knowles, President of the Rockefeller Foundation, for "a new ethic of austerity for the United States as a world leader, to help the world avoid disaster, a Malthusian disaster."

All aspects of this supremely critical situation call for creation of new forms of partnerships for grasping opportunities now available to imaginative, concerned individuals which may not return in a generation, if ever.

One aspect of the desirable change in attitudes and life-style of the strong is restraint. An illustration would be curtailment of export of industrial products which have no vital relation to the primary needs and aspirations of the agricultural majorities of developing countries. But even restraint, if possible and however essential, is negative. What is the positive aspect of the desired change? It is to nourish and encourage a sense of humane consideration for others, especially the voiceless and neglected, on the part of both the strong foreign powers

and the powerful new elites in developing countries who have adopted the affluent standards of the industrialized West and its characteristic indifference to the quality of life of the agricultural majorities of the world. The formidable obstacles blocking the paths toward our goals are themselves the challenge and the opportunity — national sovereignty to be curbed in the broader interests of the human family; economic power in the control of and for the advantage of the few — to be rechanneled for humane ends and mutual profit and advantage; technologies thoughtlessly transferred from industrially advanced societies to be succeeded by those appropriately designed for various stages of development. The attitudes here outlined — choice of high goals and relevant priorities in the maelstrom of value-conflict, respect for others and construction of mutually advantageous ways of living — these are pathways beyond the narrow past and its corrupting influences. They are prerequisites for a meaningful life in the future for both the disadvantaged and the advantaged of the present time.

Some promising trails

Among new departures, or recent beginnings — economic, scientific, educational, cultural — several are offered here as illustrative of principles, of initiatives, of new cooperative relationships. Some are quite new and several a few years older but involving principles consistent with desirable goals of the future. Some of these trails may run far, others may be duplicated in other settings, and still others may be renewed and enlarged for more ample use in situations requiring a broader or better roadway. Any knowledgeable person could make his own selection. Those that follow reflect only the limited acquaintance and personal interests of the writer.

1. The International Center for Insect Physiology and Ecology in Nairobi, Kenya, is noteworthy. Initiated by Professor Thomas R. Odhiambo of the University of Nairobi, it has enlisted the active participation of a distinguished group of scholars from several countries of Africa and Europe and of the United States. The basis of the work is the fact that the climate of the Kenya highlands and the particular insect populations of the region provide an ideal place to study agricultural and related problems that arise in many other areas of the world. Thus, the knowledge sought to help solve urgent food and related problems of a developing country may be useful in many other countries or regions and, at the same time, it may add

important knowledge for scholars working upon other unsolved problems. Here one sees the initiative of a Kenyan scholar, the enlistment and willing, even eager, collaboration of similarly motivated scholars of other lands and traditions, international support, and the promise of significant additions to the fund of human knowledge.

2. The design and development of a "Basic Social Science Course" and a "Basic Humanities Course" in Indonesia resulted from the deep concern of a distinguished senior Indonesian professor of psychiatry, Slamet Iman Santoso. The Ministry of Education, Professor Harsja Bachtiar, the USAID and Professor Fischer of the University of California all joined in developing a program. The concern arose because of the compartmentalization of university programs of study and early specialization, and the absence of a common body of knowledge and ideas available generally to university students. This involved a program in the state universities and institutes of teacher education throughout the country to discover and enlist prospective teachers. Recruitment of a core of instructors for the unfamiliar work was based upon interview assessment of "their own personality, reading habits, activism, broadmindedness, idealism and personal interests." Three groups of ten each were sent to the University of California at Berkeley where they worked with professors and with all the resources of a great university on the assignment to produce a one-year course in "Basic Social Science" to be required of all students in the universities and institutes. At the same time, a similar group was recruited and sent to the East-West Center at the University of Hawaii to work out a "Basic Humanities Course." The latter course is concerned with problems such as "man and his basic faith, man and happiness, man and suffering, man and love, and the like each linked with reading material carefully selected from among short stories, parts of novels, essays and quotations from the literature of Indonesia, of its ethnic societies, and of other societies such as India, Japan, Arabia, England and the United States."

Harsja Bachtiar, Dean of the Faculty of Letters of the University of Indonesia and Director of the National Institute of Social and Economic Research, who had taken an active interest in the program, comments as follows: "It is our hope that our university students in Indonesia who have had or will have the opportunity to take the course will become more appreciative, more understanding and somewhat more enlightened with respect to humanistic ideas and the

predicaments of man as a human being and social being." Here is a deeply rooted initiative of university teachers which enlisted international cooperation in developing a series of basic higher education courses which go to the heart of a widely recognized educational need of many lands. Wherever the swift tides of cultural upheaval are strongest, in post-war Japan, in Africa, in the West, one has heard the lament that there is no "moral education" to replace that of other times which is gone forever. Here is an initiative and program which, with whatever modifications experience suggests, will yield far-ranging quality in Indonesian society. In addition, it provides a model which may lead to similar initiatives in other lands adapted to their unique needs. The initiative and endeavor is notable in that it has been undertaken in spite of economic handicaps and without waiting until economic problems have all been solved. Elements of the design, of selection of materials from both indigenous or traditional literature and also from the other literatures of humanity may yet be instructive to the "advanced" societies of the West bewildered by the disenchantment of their youth.

3. The fundamental scientific work on the improvement of food grains, begun long ago in Mexico by collaborative efforts of the Mexican Government and the Rockefeller Foundation, is an achievement of partnership.

The principles which governed the work in Mexico should not be forgotten because they have guided other programs of the Foundation in higher education and are consistent with and essential for the emerging cultural situation. Indeed they are more important now than when they were a novelty. They included a shared concern of the government and the philanthropic institution, joint detailed planning, phased work controlled by preparation of workers competent for the emerging tasks, postponement of known processes until personnel and circumstances were adequate to produce significant results, implementation and use of knowledge gained and its release to the human community of the world. It is a startling and neglected rebuke to those who demand or expect instant simple solutions for complex fundamental problems. Its proliferation of, or intensification of, many social problems when the new strains of grain appeared and were tested in different situations are, paradoxically, a fine mark of success, an impressive and irrepressible achievement, which forces confrontation with other basic human problems.

4. The Association of Southeast Asian Institutions of Higher Learning (ASAIHL) took an imaginative and notable initiative a few years ago. It resulted from the active leadership of Choh-Ming Li, Vice Chancellor of the Chinese University of Hong Kong, Carlos P. Romulo, then President of the University of the Philippines, and C. Easton Rothwell, former President of Mills College in California. Among its achievements were an expanded program of inter-institutional cooperation through conferences and organization of a series of regional academic and professional societies. The latter opened the opportunity for formerly isolated and often lonely scholars and professors to meet their colleagues of the area, to share common problems and to formulate forward programs for their universities, their governments and the region.

5. A somewhat simliar development of great potential was the organization of the Association of African Universities through initiatives of the universities and the International Association of Universities. In this way, it has become possible to discuss problems of interest and concern to African universities in their context rather than only in their relationships to French or British or American university systems. It has opened opportunities for inter-university cooperation in research, teaching and student and professorial exchanges.

6. During the active inquiries on Cultural Relations for the Future, there was frequent reference to the binational commissions of the Fulbright Program. Clearly this opened a forum for joint reflection as to priorities, and the discovery of neglected opportunities and fresh perspectives. Perhaps the principle of joint planning and administration of this program has other and as yet untried possibilities and recent reports tell of extensive consultation about the possibilities for future development.

7. A small but significant illustration of private scholarly and intellectual initiative, non-governmental in origin, was the formation in 1966 in the United States of the Committee on Scholarly Communication with the People's Republic of China. For some years this was a means of gathering information as to scholarly interests and work, and it provided a state of readiness for the renewal of scholarly relationships of individuals and institutions when that again became possible. When the atmosphere began to clear, it became possible for the Committee to respond to an invitation of the Scientific and Technical Association of the Chinese Academy of Sciences of the People's

Republic to consult about exchange programs. The first result of the consultation in China was a program of exchange visits. Chinese delegations represented interests in library science, computer science, the teaching of English as a foreign language, research on the physiology of pain and bio-medical engineering. Delegations from the United States were approved and initiated in the fields of plant studies, earthquake prediction, pharmacology, schistosomiasis, acupuncture, archaeology, studies of early man, studies of childhood development and linguistical studies. The Committee was sponsored by the American Council of Learned Societies, the Social Science Research Council and the National Research Council and funded by two private foundations. This is only a beginning which illustrates that scholarly and culturally concerned people with a lively humane outlook can sometimes transcend the barriers of political strife in pursuit of interrupted long-time mutual interests of two peoples. It is, however, only one of the initiatives of groups interested in renewal of relationships between the peoples of the United States and China, the Union of Soviet Socialist Republics and the countries of Eastern Europe.

8. The United Nations University, now in process of formation, is the realization of the hopes, dreams and work of other times. Examples are the efforts of Sir Alfred Zimmern after World War I and Rabindranath Tagore who established his university, Visva Bharati, in India with the hope that it might be a world center of cultures and civilizations. The proposal of U Thant, former Secretary General of the United Nations, for a United Nations University is now taking a different form than originally suggested. Instead of the original plan for a central campus with its international student body, faculties and staff, the new university will be, to quote the statement of the Founding Committee,

> a global decentralized network of centers and programs of research and training focused on the aspiration, the needs and problems of contemporary society . . . problems concerning all mankind, that is to say such problems as human survival, development and human welfare . . . It should make provision for education, for social change and social responsibility, so as to 'promote social progress and better standards of life in larger freedom'. . .

Research findings are intended not only to meet the intellectual needs of the world at large, but to aid in the solution of major problems confronting the organizations and agencies of the United Nations system. It is a basic assumption that the University should "closely cooperate

with non-governmental organizations, especially youth and student organizations, in the fulfillment of its objectives." Instead of another institution of one of the familiar historical types, there is to be a network of programs and institutes of many types which share in various ways a focus upon major human problems.

The administration of this world system of institutions and their common programs will be in the hands of a Rector responsible to a University Council, an independent body of twenty-four individuals chosen by the Secretary-General of the United Nations and Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in consultation with other organizations within the U.N. system, such as the United Nations Institute for Training and Research (UNITAR), and other representative bodies. The headquarters of the United Nations University will be located in the Tokyo metropolitan area. The Japanese government has provided funds to set up the headquarters of the University and provided $300 million for its operation over five years.

This activity, therefore, is a new path promising many and large opportunities for voluntary participation of private and governmental institutions in the support and work of the University. It will supplement and not duplicate the work and activities of other United Nations agencies, such as UNESCO and UNITAR, and also of the International Association of Universities and its members throughout the world. Focusing directly upon what is meaningful for men and for their societies and what social developments will enhance the quality of life, it will certainly pioneer new trails leading toward a more humane world.

9. Another trailblazing endeavor is the establishment of the Japan Foundation which may be the precursor of other philanthropic endeavors. Its purpose is "to promote international cultural exchange and thereby to contribute to the enhancement of world culture and the welfare of mankind, with a view to deepening mutual understanding, friendship and good will among the peoples of the world." It will undertake types of activities long familiar, such as exchange of persons, international participation, research and study and facilitation of Japanese studies abroad and study of other cultures in Japan. Among initial projects have been appropriation of one million dollars to each of ten universities in the United States in support of Japanese Studies and of similar funds for France, Great Britain and the Federal Re-

public of Germany. Efforts are being made to develop new cultural relationships with their neighbors in East and Southeast Asia and the Middle East. These are promising beginnings and it is easy to see that fulfillment of other aspects of stated purposes may lead to the design and structuring of as yet untried forms of mutual cultural educational and scientific relationships. It is to be hoped that the Japan Foundation and other new programs will not be content with a valuable repetition of useful programs of earlier philanthropic effort but will, as opportunity offers, enlist imaginative leadership to break new paths of human progress.

10. A small, but significant, beginning of a search for better understanding among scholars and universities engaged in international programs was a meeting in New Delhi of Indian and American scholars. Irritations have occasionally arisen in the past reflecting special interests of university programs or of particular interests or misbehavior of a few individuals. The resulting understandings may not seem startling, but their significance is apparent to those who are familiar with the problems involved. Thus, recognizing the existence of various channels of interaction, emphasis was placed upon an agreement that in the future, whenever possible, collaborative research and training programs would be "the favored means" for promoting such interaction. Emphasis was also placed upon interdisciplinary research. A practical forward step was taken in recommending that an Advisory Group be set up in each country to acquaint the academic communities with the areas of "fruitful cooperation" arising from the discussions.

Each of the selected programs mentioned above illustrates an important aspect of emerging cultural relationships in the midst of uncertainties and insecurities. They represent different initiatives, notably by Asians and Africans from whom much more may be expected, bringing distinctive cultural insights and convictions into the common life. They demonstrate, in some cases, intellectual and scholarly autonomy and collaboration above and beyond political, ethnic or ideological barriers. In varying situations and by differing means, they seek improvement in knowledge, in education, in programs of scholarly or student exchange, in bi-national, regional, or worldwide cooperation, in understanding of and learning from other traditions in the quality of relationships. All are fundamental for improvement in economic relationships. Wise and foresighted political

leaders will find ways to encourage and support such activities and be ever alert to frustrate efforts to handicap them. All need time, in most cases years of quiet devotion and unremitting effort to reach their full potential and fulfillment. All are expressions of a humane outlook, of a new humanism concerned with the qualitative aspects of men and their societies. And, they point to other opportunities on the frontiers of emerging relationships

VI. Trailblazing: 2. Some Frontiers of Cultural Relations

What man knows is not to be compared with what he does not know.

Chuang-Tzu

Wisdom and Knowledge shall be the stability of our times!

On cultural frontiers are all those formidable barriers to understanding that we mentioned earlier, absolute national sovereignty, economic preoccupation to exclusion of other human interests, ideological immutabilities, political rivalries, glaring lack of cultural communication between peoples of differing cultural histories. It is these or some aspect of any of them which provide untried opportunities to the imaginative and adventuresome. Several may be mentioned as illustrative.

For understandable historical reasons, there is very little appreciation of the great cultures of Asia — of India, or China or of Japan — in university circles in the main countries of Africa and the Middle East. To a considerable degree the reverse is also true. A first step could be taken to rectify these cultural gaps by provision for professorial exchanges with a distinctive new mission, not merely exchange of competent teachers. Men or women could be enlisted who have two basic qualifications: first, scholarly competence in an important field of interest to the prospective host country or university, and second, and this is the critical factor, competence in interpretation of their own native culture. They would be expected to hold a significant place in one or another faculty of a host university, but they would be ex-

pected, as a fundamental part of their assignment, to interpret their own culture. This would be attempted in formal and informal faculty and staff meetings and in occasional lectures for a more general public. The focus would be, however, to provide opportunity for broadening the cultural understanding of teachers of the host country.

A beginning could be made with a Japanese or Indian professor in one of the universities of the Middle East and of Africa, and similar visits of an African scholar or an Arabic or other Middle East scholar in India or Japan. Perhaps, but not necessarily, visits might be arranged on a reciprocal exchange basis, but this would not seem essential at the outset. The main thing to be protected is the dual nature of the assignment. The combination of competences may not be in great supply, but can be identified without great effort. Manifestly, the visiting professor should remain long enough in the host country to form genuine friendships and understanding among the teachers of the host country. This particular aspect of university development has been too long delayed, albeit for understandable reasons since the tasks of university and national development make urgent and irresistable claims. But it is too great a handicap for any country today to have an intellectual leadership unaware of other major cultural traditions of the world. A significant example of mutual cooperation in this area is the recent offer by India of a chair of Indology to the American University of Beirut.

The final cure for the gap will be a more comprehensive education such as that being undertaken by the Basic Courses on the Humanities and Social Sciences in Indonesia. But a first step to recognition of the need could be arousing the active interest of a growing number of staff members in selected universities in broadening and deepening the cultural understanding of staff and students. Preliminary discussion of this need and opportunity confirms the fact that there are some scholars ready and willing to try such a venture. It is hard to imagine any new effort which might influence more fundamentally the relationships of East and West and North and South. Established programs of teacher exchanges, based upon the academic disciplines primarily and necessarily, are not likely to accommodate this type of intellectual work of teaching and cultural interpretation. Nor is it wise any longer to rely wholly upon everyone of competence to be an interpreter of a whole culture, although some may succeed. At the outset, what is needed is a demonstration with personnel now known to be available. Indeed, an excellent illustration of a new start is the recent invitation

of the American University of Beirut to a distinguished Japanese professor of French Literature to deliver a series of lectures, a program funded by the Japan Foundation.

The emerging new world will contain many more and diverse forms of international and intercultural philanthropy arising from differing cultural traditions. Recent studies, in India and in Japan for instance, have shown the varied forms of charity and philanthropy of the different ethnic and religious communities. Apart from aid programs of the older or newer form, we may confidently expect to see the emergence of fresh forms of private intercultural philanthropy, expressing deep-seated humane motivations. It would be presumptuous to suggest what form or style they will take, but that the essential humane motivation is deeply rooted in many, perhaps all, cultural traditions is beyond doubt. Opportunities are limitless — beyond older forms of charity, beyond traditional emergency assistance — opportunities for constructive amelioration of human and social situations in the spirit of mutuality and cooperation. New opportunities for joint philanthropic activity may appear. Such activity may also tend to suggest reduction in the tendency to politicize aid situations needlessly, freeing more of it from merely help to political friends and allies.

A seemingly impassable frontier is the delayed use of communications technical knowledge in advancing education in developing countries. True, audio-visual aids have been introduced in modest ways, but making modern knowledge available to the masses of farmers and school children is in its infancy. Anyone who has watched the faces of farmers in a remote Indian village look and listen to a touring T.V. program or the eager faces of children at a similar program needs no instruction about the power of such technology to leap the centuries, to stimulate the imagination, to broaden horizons, to provide useful, essential information. The farmers leave their fields to get reports on supplies of fertilizer or seeds, on marketing and the prospects for coming of the rains. The children see and hear comic strips, much to their amusement, and see parts of a national day celebration vastly widening their village and provincial horizon and stimulating a sense of pride of country and its institutions and leaders. Discussions about future developments always seem to bog down on costs, training of personnel, or the like. But are these problems really insolable or is the root difficulty a poverty of imagination to overcome the obstacles? Is the experimentation too bound into traditional patterns of mere transfer of technology produced for more advanced

country needs? In days of transistors and miniaturization, is it beyond the possible to use such knowledge to create simpler, durable instruments not for the minority of urban elites, but for the hundreds of thousands of villages — their children and their farmers? Is there no humanitarian or philanthropic or industrial institution able and willing to make a major, massive, non-profit contribution to bring the masses into the modern world? What is lacking is new products and industries focused upon the needs of the rural masses and the goal of opening to them a more healthy, comfortable, informed life — more meaningful in their setting. Pehaps it is new industries which need to be developed and new and appropriate technologies created for these unmet needs.

The potential of satellites, which looks boundless, raises additional problems. These include control of flow of programs into a country, selection and production of programs and the danger that alien public relations thinking will find subtle ways to propagandize the masses. Again, the problems are formidable, but not insoluble, provided the goal of rapidly leading the masses into a fuller and more meaningful life is accepted and devoted and imaginative co-operation is achieved in development of programs and machines and training. UNESCO has initiated a TV program in the Ivory Coast and a promising experimental program has been undertaken in India. Is it too much to hope that some individuals of independent means or some transnational business will make a bold imaginative effort to solve some of these problems and to lend significant assistance in this development of human resources? Results could be startling change within a generation, even revolutionary change, but, directed as suggested, these could be mainly constructive and in the national and international interest as well. It is persistence in the present course, limitation of the spread of technological competencies to profit-making and to the transfer of other-place-centered technologies that holds the threat of conflict and unprecedented revolution.

Another opportunity for innovation in industrial activity may be illustrated from current Japanese planning. There is a new and increasing movement of industry from the industrialized North to the underdeveloped South, notably from Japan southward. This comes at a time when a "development nationalism" is gaining strength in many countries. Soedjatmoko has shown this nationalism in countries of Southeast Asia to be not that of new nations jealous of their sovereignty, nor the revolutionary sort bent upon remaking the world, nor

that which fears foreign business. "Rather, it is a nationalism that is rooted in the aspirations and actual requirements of economic development in these populous countries, and in the need to secure the international environment that will make it possible for them to pursue their own growth path." This leads to a growing demand for a "development strategy that aims at employment-oriented growth, at social justice as a co-equal, and not a secondary goal, and aims at the kind of growth that will at the same time increase national capabilities and autonomy, decrease dependency upon external powers and enhance self-reliance."

He suggested that in Japan this situation affords new opportunities for southward movement of Japanese industries leading toward reshaped investment relationships and a more positive constructive role in Asian economic development. Some of the new modes of private foreign investment now under discussion, mentioned in a report sponsored by the Brookings Institution, are "technology-transfer separate from equity and management participation, gradual transfer of ownership to local entrepreneurs (divestment), production sharing arrangements to recover investment in the form of products, and transfers of know-how of medium and small-scale industries providing government funds ot private enterprises." The continuation of a dialogue already begun holds the promise of a "shared future in an interdependent world of scarcity, capable of engaging the political will of the people of Japan and Asia." And, he added, "Though the time is short, it is still not too late."

Another frontier still to be tried, awaiting some free spirit or company of free spirits, undaunted by lack of precedents and unafraid of the unknown, is revealed in the earlier reference to the article "Multinational Firms: Responsibility." Of the three levels of responsibility of which Collado spoke — good business, "the most important"; indirect impact consistent with national goals; and "efforts to enhance the broad social environment" — it is the last mentioned which offers an opportunity for new and untried humanitarian innovations. It was suggested that an area of corporate responsibility in host countries could be active support for health and education programs, community development and national cultural activities.

This responsibility may be viewed in different ways. One is the long-accepted traditional participation of businesses and industries in local or regional programs such as mentioned, recognizing their role

"as a citizen." This has taken different forms and has been significant in many programs, especially support of colleges in recent years in the United States. It is, however, infinitesimal in comparison with the vast needs of most developing countries or the growing incomes of the large multinational corporations. This is, indeed, a modest form of social responsibility, especially in the Third and Fourth Worlds. There is, moreover, another form in which the fruits of industrial growth and advance have been humanitarian. This is illustrated by an early pioneer, Andrew Carnegie, and his provision of substantial funds, free of control, with charters enabling use of the funds as situations changed. The influences which have flowed from these initiatives, and still flow from them and many others who in their own way have followed his example, are literally incalculable. This form of responsibility is truly humanitarian, generous and imaginative. Perhaps new initiatives of some transnational enterprise or one of their leaders will provide a modern analogue. It could be significant enough to make a decisive impact upon solution of urgent social problems.

Which, then, among the transnational firms which owe so much to their host countries of the Third World, feeling such a large responsibility, will take initiatives demonstrating a fundamental change of values? Such a change would be from the accepted market mentality, infinite growth and accumulation of economic goods, to demonstrations of respect for human dignity, social justice, honesty and equality. Who will have the courage to go beyond the confines of accepted business practices and demonstrate confidence in those entrusted with free funds to use them for the public good? Such funds might be given outright by an individual or a corporation to a responsible group in a host country, or be a percentage of profits from business operations in the country. The latter might flow from several corporate sources and might be set up for regional or national use. They should be free from external controls. They should be committed in general terms only to serve the public good of the country and specific purposes within it in health, education, the liberal arts, agriculture and community development! Reluctance which may be felt might be due in part to fear lest funds be misused. This view overlooks two important facts: one, that the management of such funds elsewhere, in spite of an occasional lapse, has been notable for integrity, and second, and more significantly, that acceptance of responsibility often breeds its own sense of pride and achievement in exercising that responsibility. Indeed, it is to be expected that such responsibility would grow and

exceed expectations. What is lacking is the philanthropic or humanitarian motivation and concern for the meaningful life of others less favored economically. Or, perhaps it is not lacking, but has failed to note the unprecedented opportunity. Perhaps, as is characteristic in most movements with a real forward thrust, it only awaits the initiative of some individual or group.

A similar line of thought suggests that a significant part of revenue from natural resources such as oil might be devoted to socially responsible endeavors. What is proposed here has nothing to do with the carping voices worrying about what some may do with new-found wealth, and who recommend all manner of idealistic schemes. Such idle talk overlooks this paucity of such recommended nobility at any time and place. No, what we are suggesting is a new adventure of a humanitarian sort, similar to those of other times and places, but distinctive in the present situations and needs.

A suggestive approach to new and neglected opportunities has been advanced by Giovanni Agnelli, head of the Fiat Group. Recognizing that the West's industrial prosperity was distorted to mean "multiplication of enjoyment of consumer goods, ignoring the public necessities" of modern societies, he pointed to a so-far missed opportunity:

> We also overlooked the essential partnership between industrialized nations and the raw materials producers of the developing world and what we together could have done to alleviate the lot of the poorest countries that have no resources. We western countries are essentially societies that transform new materials into finished products. Yet we have never worked out a partnership with the governments we depend on.

Believing in the demonstrable possibility of supranationalism as a living reality, he would revert to the older concept of *federalisme à la carte*, the "menu" or agenda of items upon which governments could pool efforts.

The transnational corporations have yet to develop fully their potential for human resources development. This can be a major contribution to effective internationalization as well as national development. Because they originate in different parts of the world, they can stress diversity. Their managers must, in the words of Bohan Hawrylyshyne, Director of the Centre d'Etudes Industrielles, Geneva, "develop an understanding of many beliefs, aspirations and a whole repertoire of behavior to be successful in the polyvalent world." As they mature their policies, they may escape from earlier tendencies "to

promote the western culture of individualism and materialism, apply the same management style everywhere and look for 'exceptional natives' who fit the company culture." He proposes human resources development as a most significant potential to which they will turn more and more. The present inquiries of the United Nations about the impact of such firms on development and international relations may lead to greater emphasis upon human resources development. If so, it would be a venture in enhanced forms of partnership with a great potential.

Other frontiers are visible in a whole galaxy of studies, some in process, others suggested. From the inquiries mentioned above comes a call for research to learn much more about the role of transnational business firms arising from the need for objective, descriptive and analytical knowledge and the fact that they have thus far appropriated only miniscule funds for such research. Among topics suggested for such research are: determinants of behavior; methods of incorporation of environmental surveillance data into corporate strategies; success patterns in worker participation; and incorporation of plans into host country policies for science and for human resource development.

The Aspen Institute for Humanistic Studies located in the United States has begun a program relating to Justice, Society and the Individual with a broad human and international concern. In a planning conference, the question of a just society and of a just international order were viewed from the vantage point of the equality of the distribution of human goods and human rights. Some of the problems proposed for study include the growing disparity in standards of living; the dichotomy between efficiency and justice sometimes acute in the relations of business firms with host countries; environmental interdependencies and resources scarcity; and a series of dichotomies arising from the growing sense of solidarity such as just aid policies that avoid interference, demands for release of political prisoners and domestic jurisdiction, closing borders to immigration when pressures may require large scale immigration. That these problems are complex and baffling argues their importance. That they are being addressed is a sign of opening of new paths of inquiry and, hopefully, discovery.

A study of "Higher Education for Development" is going forward under the direction of Kenneth W. Thompson and sponsored by the International Council for Educational Development. It has a notable agency support of several countries and United Nations agencies. It

has resulted from recent work and consultation — both national and international, both public and private — in efforts to concert their work on higher education in developing countries. It will include field studies of past and potential contributions of higher education by teams in Africa, Asia and Latin America. The study comes at a time when most of the donor agencies and developing countries have been engaged in review of their development programs and the resulting report will analyze and diagnose problems and opportunities in order to suggest practical guidelines and ways to implement their objectives.

Much more needs to be known about the formation of values, the conflict of value systems of critical periods of the past in the Middle East, in Africa, in Asian countries, of extensive culture contact, conflict, resistance and borrowing to gain further light upon current tides of contact and change. This is a task in which interdisciplinary endeavors can be fruitful. As noted elsewhere, the illumination of history, of present trends and their implications for more meaningful life for men, can best be served by workers at the interface of the social sciences and the humanities.

The World Order Model Project of the World Law Fund, is a comprehensive study by eight research teams seeking to formulate an image or model of the world in 1990. The teams are European, Latin American, North American, Japanese, Indian, Soviet Russian, African and Arab. Another team, directed by the Norwegian, Johan Galtung, is transnational. Some of the questions of basic interest are reported to be: What are the different images of a genuine world order in the various regions and cultures? To what extent can these diverse aspirations be reconciled in one grand design? Conference collaboration has revealed the diversity of values and goals of the several regions, but also a clearer awareness of a certain identity of goal and process, "a process that can be plotted, projected, and measured, if not quantified."

Another value frontier is the nefarious trade in stolen art objects, and alliance of wealth and thievery which is despoiling temple and other monumental art in many lands. Obviously it could not survive except for this connivance. Recent return of art treasures to their owners points to the problem. Notable international efforts have been launched to preserve great art treasures threatened by development programs such as the Aswan Dam in Egypt, or by natural erosion as at Borobudur in Indonesia or floods as in Florence in recent years.

But the illicit trade goes on, illegally and with the tacit approval and cooperation of powerful economic forces. Another intriguing aspect of art history is the vast accumulations of art of many periods and peoples stored in the warehouses of great western museums, art little known or unknown to the descendants of those who created it. Some was acquired by open purchase, some by stealth and much as the spoils of war. From time to time these matters have been discussed, but with little inclination to confront them or to imagine any different solutions. One wonders whether there may one day be an awakened sensitivity and conscience of sufficient force to find ideas by which these "preserved" treasures may be more widely shared, especially with the peoples of the lands of their origin. But this seems unlikely to interest anyone, especially in context of the more urgent tasks of preservation and development oriented to the future.

In all venturing and trailblazing on the way to a more humane future, it is essential that planning, institutions and structures of whatever sort be of, by, and for the people beyond former obsolete authoritarianism and special privilege. Each new experience of such reality is a vital contribution to the coming world community.

These illustrations of value-laden situations are intended only to suggest the variety of opportunities that may be found by people with different interests, competences or responsibilities to pioneer new trails and to discover new areas of cultural cooperation and mutually rewarding endeavors. Multiplication of opportunities for dialogue across cultural gaps, experimental design and use of appropriate technology in the primary tasks of development, in education of both youth and adults, in redirection of a significant part of the work of transnational firms to programs of human resources development and, hopefully, the creation of new funds and institutions from their resources, for use of the host countries in their own planned and directed development programs, and studies of many kinds to gain knowledge, perspective and practical wisdom, are among the areas where opportunity for breaking new trails and for hazardous adventure may be found. Perhaps these suggestions will stimulate thought and exploration of as yet unrecognized opportunities.

Afterthoughts

Do not seek to follow the footsteps of men of old. Seek what they sought!

Basho

Take from the altar of the past the fire, not the ashes!

Jean Jaures

Emerging cultural relations are, then, simply another phase in the endless conflict of values and their reformulations, of continuity and change, of accepted goals, continuous decision making not primarily between the good and the bad, which is easy, but between the good and the better, the better and the best. The span of any life is but a fleeting moment, and human needs and aspirations propel the search for a more meaningful life.

The endless human quest

There is an unquenchable vital flame in human nature. It was revealed at the theater one memorable evening some years ago. On the stage was a new musical play, *The Man of La Mancha* about the life and trials of Miguel de Cervantes y Saavedra. Cervantes is in a dungeon awaiting trial by the Inquisition and fearful lest his desperate fellow inmates destroy his unfinished manuscript, *Don Quixote*. In his defense before their kangaroo court, and to explain his attitude toward life, he enlists the prisoners in acting out the story with him. As Don Quixote he sings a profound and powerful lyric about his

quest as a knight. His "impossible dream" is unreserved commitment to righting wrong; endless striving when the task is hopeless and his energies are exhausted; and undimmed confidence that the world will be better for one lonely, courageous effort; in short, indomitable faith in pursuit of his dream toward unreachable goals!

As Cervantes begins the last stage of his own quest, led off to his doom by officers of the Inquisition, the theme of the quest is sung by the chorus as a finale. As the knight's reality is affirmed in a great crescendo, a deep, almost palpable, silence fell upon the audience, and as the music died away, the crowd rose as one in warm, enthusiastic ovation which went on and on and on. It was clearly more than appreciation for a fine performance, and even more than recognition of the message of Cervantes. It was as though suddenly a window had been opened into the usually masked innerlife of these men and women. Somewhere a bell had rung for each one. Here was visible acceptance, an affirmation, of the values portrayed by Cervantes, identification with the dying prisoner, a deep understanding, a witness to an unquenchable part of man's nature. It was a reminder, much needed, of an inner source, a living center, human and universal, which is our best hope for improvement of emerging cultural relations.

Suffering, tragedy and serenity

Suffering, and the search for its meaning, has played a prominent part in the literature of many peoples. The tragic sense was particularly prominent in western literature. The ideas of Aristotle's *Poetics* found expression in the dramas of Aeschylus, Sophocles and Euripides. Later they came into the writings of Christopher Marlowe, William Shakespeare, of Henrik Ibsen in Norway, of Anton Chekhov in Russia, of August Strindberg in Sweden and others. Tragedy is a portrayal of human suffering with courage; it is inevitable disaster arising from conflict with enemies or some flaw in the hero, which may be his character, inability or even a virtue, but resisted to the end against men, gods and doom. This aspect of the human record is easily overlooked and disregarded by self-confident, independent and affluent moderns of whatever country.

Suffering takes many forms and perhaps the most tragic in our time is the hunger, the misery and the starvation of the majority of mankind coexisting with the continued reckless, rapacious use of the lion's share of the irreplaceable natural resources lacking, thus far, the wit

and wisdom and generosity to make and to share the essential goods of life through imaginative distribution.

The story of Prince Siddhartha makes a universal appeal. The inheritor of affluence, of comfort, leisure, privilege and power, he was shielded from a knowledge of the human condition — shielded, that is, until curiosity about the world led him outside the palace where he encounters a sick man, an old man, a funeral procession and a monk. Old age, sickness and death, the common lot, suddenly became the origin of his quest for life's meaning. After long years of trial of different paths and listening to many prescriptions, he at last abandoned asceticism and philosophical disputation as, at best, stages in a search for enlightenment. In the end, he found enlightenment within, in the recognition of the causes and of the cure for suffering, and so found serenity and the way of compassion. This started him upon a long, active life of encouraging fellow human beings to look in the same direction and to take the steps toward that peace. It was not abandonment of fellow human beings or escape from the transient scene.

Much of what we have been saying will, of course, be dismissed by self-styled "practical men" as "mere idealism." It is odd, really, how stubbornly and naively the distinction between realism and idealism is held. For, in truth, no matter how useful the categories may be for analytical discussion, the two are one and inseparable. Separated, they easily become epithets dismissing some important aspect of life. But it is not so. They are but two aspects of man's life and each one meaningless without the other. How can an activist be real without some goal or vision, however obscured? Or, again, how can reflection, ideas, have being and meaning if they are passive and unembodied? No, the two are of one life. This reality appears in the lives of men whether humble or great. The nature of man is best understood in its wholeness, neglecting none of its parts.

The impossible dream is a perennial expression of the inner nature of man. The sense of tragedy is a reading in the narrow span of a fleeting moment. Serenity is a life beyond suffering but in the midst of it — as endless as the dream, a token of the as yet unknown, "The Unfinished Experiment." The quality of emergent cultural relations will, in the end, be varied, imperfect expressions of the full nature of man, poised, active and unafraid of the tumult. Serene, men will remain confident in the future when the impossible of today will become reality in some tomorrow, however near or far away.

A Brief Reading List

Selected from a rapidly expanding body
of scholarly and reflective writing

Barnet, Richard J. and Miller, Ronald E. *The Power of the Multinational Corporations*. New York: Simon and Schuster, 1975.

Bellah, Robert N., *Editor. Religion and Progress in Modern Asia.* (Papers of a Conference on Cultural Motivations to Progress in South and Southeast Asia) New York: The Free Press, 1965.

Brown, Lester R. *In the Human Interest*. New York: W. W. Norton and Co., 1974.

Camp, Miriam. *The Management of Interdependence: A Preliminary View*. New York: Council on Foreign Relations, 1974.

Dubos, René. "A Changing Life-style for the Affluent." New York Times: Op. Ed., January 1, 1975.

Hocking, William Ernest. *The Coming World Civilization*. New York: Harper and Row, 1956. (Especially: Study VI. "Newer Vistas of Thought and Action")

Masrui, Ali A. *World Cultures and the Black Experience*. Seattle: University of Washington Press, 1974.

—. *A World Federation of Cultures*. A report of the World Order Models Project. Amsterdam, Netherlands: North-Holland Publishing Company, 1975.

Soedjatmoko, Thompson, Kenneth and Braisted, Paul. *Reconstituting the Human Community*. New Haven: The Hazen Foundation, 1972. (Also available in Arabic, Chinese, Japanese, Thai and Bahasa)

Ward, Barbara and Dubos, René. *Only One Earth*. New York: W. W. Nostrand and Co., 1972.

World Food and Energy Crisis: *The Role of International Organizations*. Proceedings of an International Conference with a report by Richard N. Gardner, convenor. Rensselaerville. New York: The Institute of Man and Science, 1974.